

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

VOL. LIII, No. 21  
WHOLE No. 1351

August 31, 1935

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

<b>EDITORIALS</b> —Note and Comment.....	481-485
<b>TOPICS OF INTEREST:</b> Chelsea to Tower Hill by Enid Dinnis—"When the Bull Frogs Marched," by Catherine Rockwell Christopher—Red Bugaboo in Canada by Alfred Greene—The Orangemen of Belfast by Francis Talbot, S.J.....	486-492
<b>POETRY:</b> For AE—From Gold to Silver—Variable Measure .....	488; 490; 498
<b>SOCIOLOGY:</b> Hobbles on the Supreme Court by Paul L. Blakely, S.J.....	493-494
<b>EDUCATION:</b> As They Do It in Britain by John Wiltby.....	494-495
<b>WITH SCRIP AND STAFF</b> by The Pilgrim .....	495-496
<b>DRAMATICS:</b> Problems in Our Plays by Elizabeth Jordan, Litt.D.....	496-498
<b>REVIEWS OF BOOKS</b> ..498-500 <b>COMMUNICATIONS</b> ..500-501.. <b>CHRONICLE</b> .. 502-504	

### The Next War

IT has been said that the Ethiopians are far from blameless in the customs which they have adopted for war. At nightfall, they range the battle field to mutilate the enemy's dead and dying, and all prisoners are slaughtered as soon as captured. What truth there is in these stories, we are unable to state, but as the war between Italy and Ethiopia draws near, they have filled the civilized world with alarm.

No such barbarities are possible, it is assumed, in civilized Europe. That assumption is literally true, for instructions issued by various governments in Europe show beyond doubt that barbarities contemplated for the next war are far worse than any that Ethiopia has yet invented. In methods that torture before they kill, Ethiopia can teach Europe nothing. Ethiopia has no corps of scientists at work in the laboratory and on the proving field, testing out new methods of burning and of suffocating with poison gases. Her chemists and her physicists, if she has any, are devoted to the arts of peace. In Europe, however, the art of war has been brought to a degree of effectiveness which makes the lethal weapons used twenty years ago so many popguns and harmless flares. Everything that civilized man has learned in science has been used to invent new methods of killing more men, and of destroying a larger amount of property.

It should be noted further that in Ethiopia barbarities are practised only on enemies in the field. Europe improves upon this custom by proposing to let loose deadly weapons upon women, children, and the civilian population, wherever found. In Berlin, Vienna, Rome, and London, refuges from shells and gases have been prepared and the citizens are invited to learn how to use them. The next step, probably taken by this time, will replace the order by a command.

One of the most significant signs of the nearness of war in Europe is found in a booklet published in Great Britain by the Home Office Special Committee under the title, "Air Raid Precautions Handbook." This official communication is prefaced by the soothing statement that the need of the booklets, to be issued in a series of six, "does not arise from any belief that war is imminent." But "the risk of attack from the air, however remote it may be, is a risk that cannot be ignored." Three rules are then stated. If caught in the open during an attack, the citizen must seek the nearest available cover, and remain there until the signal "All Clear" is given. Next, he is to select a room in his home, and another in his place of business, and have each protected against gas. All concerned are to be told where the room is, and a signal arranged for its occupation. Finally, respirators should be kept in a readily accessible place.

Minute details then follow. The citizen is instructed how to make the room as gas-tight as possible—even the keyholes must be plugged. Lest air raids should last for a considerable time, preparations for a "siege" are recommended. A list of necessities, including books to keep the occupants engaged, is given. No smoking is to be permitted, since in most cases the problem of securing air by means which will not permit the entrance of poison gas will be most serious. All should learn the care and use of respirators. Six known gases are described, together with possible remedies. Among the gases, besides those which produce merely passing inconvenience, are gases which tend to suffocate by producing intense pain in the nasal passages, gases which cause burning of the clothing, and gases which set up poisonous irritations in the lungs. It is understood, however, that several European armies are equipped with poison gases for which there is no remedy and no alleviation.

We pray for protection against famine, pestilence, and

war, and of these war is by far the worst. No one is at pains to deny that the next war will be marked by horrors unequaled by any which the world has ever known. Death will not march into London, Paris, Vienna, or Berlin, at the head of an army arrayed against an enemy armed in the field. Death will come from the sky, with gases that sear and suffocate. He will strike down not only men under arms, but the babe in the cradle, the child in the schoolroom, the mother busy with the tasks of her home, the father at his place of business, the sick in the hospital, the aged in their refuges, and the priest at the altar. Often, less merciful than a deadly serpent, he will give no warning of his approach. Like a thief in the night, he will enter unnoted, and once he has entered, no one will be able to prevail against him.

We sincerely pray that the instruction contained in the booklet issued by the Home Office is not prompted by "any belief that war is imminent." But the British Government has never been administered by alarmists. In July, 1914, it could not be shaken from its belief that the war on the Continent, if war came, would not be worse than a somewhat magnified disturbance in the Balkans.

## The United States at War

**W**ILL death come to us from the air? It will, should we allow ourselves to be entangled in the iron nets of war.

Much action to make war more remote was expected from Congress, but aside from committee meetings, nothing was done until August 21. On that date, under threat of a filibuster, the Senate adopted the Pittman war resolution. This measure, although more restricted than a resolution submitted earlier in the session, contains a number of important clauses. It prohibits the exportation of arms to belligerents, or to any nation for transhipment to belligerents, forbids American ships to carry arms, after Presidential proclamation, into foreign ports, limits the use of American ports by foreign submarines, requires registration of manufacturers, importers, and exporters of munitions, and creates a National Munitions Control Board. Food stuffs, chemicals, cotton, and wool, are not banned. Finally, it removes a great occasion of international difficulties by authorizing the President to proclaim that American citizens who travel on the ships of belligerent nations do this at their own risk.

At the present moment, we have no cause for war against any nation. Nor does any reason exist why we should ally ourselves with any country which goes to war. These two truths are perfectly obvious, but, unfortunately, war in any part of the world, but particularly in Europe, seems to spread over the rest of the world a fog which prevents us from knowing our position and its duties clearly. By holding aloof from the quarrels of other nations, we not only save ourselves from the dreadful scourge of war, but create a position in which we can do much to shorten war and to alleviate its horror, should it come to Europe. Our alliance with any belligerent, if it be an active alliance, can only serve

to aggravate grievances, real or fancied, which may exist.

Meanwhile a real duty rests upon Catholics everywhere, and we must not neglect it. The Holy Father has without ceasing exhorted the world to peace. Again and again within the last few years he has in the most solemn manner called upon all men to pray earnestly for the establishment on earth of the rule of the Prince of Peace. Love of our fellow men should bring us to our knees in fervent supplication to Almighty God to turn the minds of the rulers of this world to thoughts of peace, that the wishes of the Vicar of Christ may be speedily fulfilled. The strongest weapon against war is today as ever the prayer of contrite hearts, the prayer of a nation on its knees before Almighty God.

## The Social Security Bill

**T**HE Social Security bill which the President describes as "that corner-stone in a structure which is being built, but is by no means secure," was signed on August 14. The Act is intended, primarily, said the President, to protect the citizen by means of unemployment compensation, old-age pensions, and increased appropriations for the care of children, and the conservation of the public health. It is "a law that will take care of human needs, and at the same time provide for the United States an economic structure of vastly greater soundness."

If legislation can reduce human misery to a minimum, this Social Security Act is what we have been asking for years. There is no one who does not sympathize with its purposes. Unemployment, sick and neglected children, and men and women who eke out an insecure old age in alms houses, or as recipients of casual charity, are phenomena on the social stage which may be regarded from two different angles. From the first, they are evidence that as a people we do not take our Christianity very seriously. Viewed from the second angle, they are a burden on the taxpayer, and on private agencies of relief, that grows heavier day by day. Any method which will at once lighten this burden, and provide a larger and more Christian measure of relief for all in need, is to be welcomed.

It must be remembered, however, that the powers of the Federal Government are strictly limited, and its right to engage in works of social reconstruction must be exercised within the lines drawn by the Constitution. Its authorization is not the need of doing something that ought to be done, but the power entrusted to it by the fundamental law. The question is not, "Is this a necessary work?" but, "Does the Constitution authorize Congress to undertake this work?" We may quarrel with these restrictions and consider them unwise, but until the Constitution is changed by the people they must be respected, and any work undertaken in disregard of them rests on an insecure foundation.

It is admitted that there is no direct authorization in the Constitution for Federal old-age and unemployment pensions, or for projects to care for physically or mentally handicapped children. No argument valid in constitutional

law has yet been adduced to show that this authorization is necessarily implied in any right or duty of the Federal Government clearly stated in the Constitution. The tax on pay rolls to provide for unemployment insurance cannot stand, unless the Federal Courts reverse a well-established body of precedents. From the standpoint of constitutional law, the Social Security Act seems to be an example of doing the right thing in a wrong way.

Except for the pay-roll taxation clause, however, the Act has little to fear from the courts. The Supreme Court is slow to question the purpose of appropriations by Congress, which in fact can never be questioned, unless the petitioner can prove substantial injury. Time and experience may show the need of wide, and perhaps essential, changes in the Act, but for better or for worse, the social policies which it creates are now firmly established in this country.

### Our Eucharistic Congress

NINE years have passed since the first International Eucharistic Congress to be held in the United States was opened in the city of Chicago. The graces of that great gathering, with its sublime functions and its extraordinary manifestations of devotion to our Eucharistic Saviour, are still with us. Since that time, at regular intervals of two years, the Congress has been held in various parts of the world. Since we are members, one of another, as St. Paul teaches, we have participated in the benefits of these international meetings, although few Americans have been privileged to take part in them personally. The straitened circumstances of the times have kept us at home, and only an attendance in spirit at these celebrations has been possible for us.

The plan to hold a National Eucharistic Congress in the United States was, no doubt, the fruit of a true inspiration of the Holy Spirit. By whom the plan was first proposed we do not know. Possibly it came, as did the inspiration to consecrate the whole world to the Sacred Heart of Jesus, from some humble nun, forgotten by the world in her cloister. Perhaps the inspiration was vouchsafed to some member of the laity, as it was when the Spirit of God touched Frederic Ozanam, and he saw the Society of St. Vincent de Paul, or Pauline Jaricot, the foundress of that great power for spreading the Kingdom of God throughout the earth, the Society for the Propagation of the Faith. God knows His own in these great projects, and although their names are not on the lips of men, He will remember.

All arrangements have been completed to inaugurate an American Eucharistic Congress, and the first gathering will be at Cleveland on Monday, September 23. At their annual conference at Washington last Fall, the Bishops proposed that the Congress be convened regularly hereafter every fourth year. Their resolutions were cordially approved by the Holy Father, who has designated as his personal representative, and presiding officer of the Congress, His Eminence, Cardinal Hayes, of New York. It now remains for all of us to do everything possible to

make this Congress if not equal in outward ceremony to the marvelous International Congress at Chicago nine years ago, no less fruitful in spiritual benefits to all who attend it, and to the whole country.

St. John Bosco, whom an admiring world still persists in styling "Don Bosco," used to say that if we can draw our young people at school to the altar rails, we need have no fear for their future. Discipline then becomes an easy matter, and through union with our Divine Lord in the Blessed Eucharist these boys and girls steadily progress in the formation of strong Christian character. But men are only children of a larger growth, and nations are at least juridical persons with duties to fulfil. Whatever, then, brings all these older children to closer union with our Blessed Lord will both directly and indirectly affect the body politic. For, after all, the differences between forms of government are small. What counts is the men who administer them. Aristotle thought that the most perfect government was that of a wise and benign despot. Certain it is that the most liberal government can be made an instrument of oppression by ignorant or malevolent officials, while in the hands of rulers of good will, forms that in appearance are narrow and restricted promote and stabilize the common good.

The whole world needs our Eucharistic Saviour, and we in this country need Him sorely. Devotion to Our Lord in the Sacrament of the Altar will bring us close to Him, and give us the strength which we must have to face the perils that are all about us. At home we see thousands in destitution, with no immediate probability of the initiation of sound economic policies, and as we look abroad preparations for war confront us everywhere. But if we choose Our Lord as our Emanuel, Our God with us, Jesus in our midst sympathizing with us, loving us, and giving us strength, we need have no fear.

### Hopsonian Antics

ON the whole the antics of Howard C. Hopson, who has some connection with the Associated Gas and Electric Company, will prove as valuable as any "disclosures" which he may make before the Senate Investigating Committee. His is the old story of unauthorized telegrams to frighten trembling Congressmen, and of costly advertisements inserted in newspapers throughout the country, with the ultimate purpose of securing a favorable hearing from the editorial department. We also have the usual picture of holding companies, wheels within wheels, so complicated that even their inventors cannot tell what they mean, except that they grind out profits for a few favored souls, while the investors go without dividends, and puzzled public-utility commissions stand by, wringing their hands in despair. Add the usual contempt for authority, and the picture is fairly complete.

But in several respects, Mr. Hopson has outdone his predecessors. He chose to play his antics at the very time that the whole country had about come to the end of its patience with utility companies. Other public-utility mag-

nates have registered horror, at least in the newspapers, and have hastened to affirm that they disavow Mr. Hopson, and all his methods. Perhaps some of them are speaking the truth, and it may even be that Mr. Hopson has convinced all of them that it is good business policy to play fair with the public. Unwittingly, perhaps, but none the less surely, Mr. Hopson has done the public utilities, and the whole country, a good turn. As time passes, he will probably realize, to his horror, that he has even done President Roosevelt a good turn.

### Note and Comment

#### That Mexican Highway

FOUR unsuspecting residents of Superior, Wis., read the propaganda of the Mexican travel bureau on the great automobile highway from Laredo to Mexico City, and set out to see its wonders. Recently they returned. Listen to one of them, Mr. Beglinger, of that city: "The high-sounding Pan-American highway is nothing more than a tortuous, rock-filled pair of ruts capable of little more than cutting one's tires to ribbons while the natives look on in amusement." They refused to risk the dangers of a return trip, but bribed an official to ship their car by train, and returned with it that way, only to be held up on one occasion by a broken bridge for fourteen hours. We could have told them all that before they went; but at least they saw for themselves. It is an old Mexican revolutionary custom: make a plan for a highway, and tell the world you have one; make plans for a school system, and boast about its wonders, even though the schools were never built; plan division of lands among the poor, and talk about it as if it were already done. Mr. Beglinger's trip is a pretty object lesson.

#### Enforcing the Kellogg Pact

IN his capacity as chairman of the Committee on Law and Organization for the Catholic Association for International Peace, Prof. Charles G. Fenwick, of Bryn Mawr College, president of the Association, has written to Secretary Cordell Hull concerning the application of the Kellogg Pact to the present Ethiopian crisis. Professor Fenwick recalls that after the conclusion of the Kellogg Pact when the crisis in Manchuria called for a statement by the United States, Secretary Stimson in an address of August 9, 1932, expressed the opinion that the obligations of the Kellogg Pact involved a further obligation on the part of the United States to consult with other nations in the event of a threatened violation of the pledges contained in the Pact. "Whether such consultation should be with the signatories of the Pact organized in some separate conference or whether it should be with the Council of the Assembly of the League of Nations would seem to be a matter of expediency rather than policy." In any case, it appears, in the view of Professor Fenwick, that the United States has committed

itself to such consultation with the other signatories of the Pact in just such a case as that with which the world is now confronted. At the same time, Dr. Fenwick acutely notes "the fact that Italy is today only following in the footsteps of other great Powers who two generations ago made secure their supplies of raw materials of industry." He suggests, accordingly, that the United States and other nations which hold large reserves of raw materials might help to solve the impasse by guaranteeing to Italy a fair share of these supplies in the future. "This would indirectly be an act of far-reaching consequence and do more than anything else to remove the economic causes of war. Is it too much to hope for such constructive action by the United States?"

#### The Toussaint Letters

PUBLICATION by Leo R. Ryan, in the recently issued Volume XXV of "Historical Records and Studies," organ of the United States Catholic Historical Society, of extracts from the Toussaint Letters, has created an unexpected degree of interest throughout the country. Attention was drawn to the significance of these extracts, and the personality of Pierre Toussaint, Negro hairdresser in early nineteenth-century New York, by Thomas F. Meehan, in an article in the *Interracial Review* for August, 1935. Mr. Meehan had written previously concerning Toussaint, whose life was sketched also by H. F. Lee and by Henry B. Binsse. This black native of Haiti endeared himself by his extraordinary gifts of piety, wisdom, and counsel to a great number of the most prominent and cultivated persons of his day, non-Catholics as well as Catholic, who wrote to him concerning their most intimate affairs. Catholic clergy were included with the laity in his correspondents, and Toussaint took a leading part in the beginning or support of a multitude of important Catholic charitable enterprises. He was one of the original founders of the French parish of St. Vincent de Paul, in New York City. Wrote from abroad R. S. Schuyler, a non-Catholic, to Toussaint: "I never go into one of the churches of his own Faith without remembering my own *St. Pierre* and nobody has a better saint." Toussaint died in 1853 in his eighty-seventh year, and Father William Quinn, V.G., pastor of old St. Peter's Church, who officiated at his requiem, remarked of him: "There were few left among the clergy superior to him in zeal and devotion to the Church and for the glory of God; among laymen not one."

#### Block-Booking And the Legion

HERE was a gratifying response to Father Donnelly's article on the films recently published in this Review. Both the secular and the religious press welcomed it widely, quoted it liberally, and editorialized upon its findings in detail. However, several Catholic papers took issue with our writer's statement that Archbishop McNicholas had committed the Legion of Decency and its members against working for anti-block-booking laws. The *Michigan Catholic*, in particular, challenged the asser-

tion, offered to send us "written proof from a high source" that it wasn't so, and then went on to insist that the Catholic Daughters and other Catholic organizations are still entirely free to agitate for such legislation. We answer briefly. (1) Last March, the Bishops' Committee on Motion Pictures issued a statement in which they "felt that . . . reliance was not to be placed upon . . . the control of trade practices by legislation." (2) To anyone who understands either the courteous language of diplomacy or the circumstances that called forth the Bishops' statement, that sentence is a clear, unmistakable direction telling Legionaires not to work for the anti-block-booking laws. (3) The Legion of Decency is the instrument set up by the American Hierarchy to unify and guide *all the efforts of all Catholics* in this country in their relations to the films. (4) The Episcopal Committee was authorized to formulate all the policies and to direct all the activities of the Legion—that is, we repeat, *of all Catholics*. Hence when the Committee issued this statement, it formulated a policy which it expects all individual Catholics and all Catholic organizations to observe. (5) And so AMERICA still holds that even though the Catholic Daughters (or other groups) should choose to act "not as members of the Legion, but as members of their own organization" (which is the *Michigan Catholic's* distinction), they are certainly not at liberty to work for anti-block-booking legislation. Such efforts of course would not be morally wrong, but they would mean rebellion against the Bishops' considered policy, and a regrettable, harmful disunion in a cause where Catholic unity is a paramount need.

#### The Law of Nations

AT a time when great chaos reigns in the sphere of international relations, it is refreshing to note that the celebrated Academy of International Law at The Hague brought an American Catholic priest across the Atlantic to deliver a series of lectures on the fundamental principles of international life. The scholar, whose treatment of this subject attracted wide attention in Europe, was Dr. Edmund A. Walsh, S.J., Vice President of Georgetown University and Regent of the School of Foreign Service. The program of his lectures at The Hague has just arrived in this country. In his introductory discourse, Father Walsh pointed out that, though the specific malady from which the world was suffering is economic, it has as its underlying cause a state of spiritual exhaustion. In spite of the influence of Christian teaching, the lecturer held that the development of relations among modern states had been profoundly affected by the three motives of fear, interest, and ambition. It was his further contention that Hobbes' definition of peace as "the absence of a state of war" was not only incomplete but a positive error, inasmuch as peace, constructively considered, must be envisaged with St. Augustine as the "tranquillity of order," reigning in the heart of the individual, the nation, and the world. Alluding to his favorite subject, the lecturer stated that Communism was the

revolt of the modern world against laissez-faire politics and economics operating under the dominating influence of capitalistic finance. For that reason, he added that the most vital question which Western civilization had to face today was the economic organization of society on a scale that would satisfy the spiritual and material aspirations of the individual citizen without permitting undue encroachments upon liberty by the state. In a soul-searching final lecture, Dr. Walsh declared that religion could not confine itself to a critical attitude toward false philosophies but must make its influence felt in restoring a more abundant life to all agricultural and industrial populations.

#### Parade Of Events

PARENTAL discipline seemed to be growing a bit sterner. . . . Fearing his boy would be spoiled if he spared the rod, an Eastern mortician hired seven thugs to beat the boy up. . . . Perceiving his daughter driving a car with a dealer's license, a strict Idaho policeman arrested her. . . . Robot policemen appeared in Hungary. A future featuring robot officers chasing robot burglars was envisaged by far-seeing realists. . . . Glass razors were being made in Prague. They are said to cut the face as well as the steel blades. . . . A Brooklyn man sued a hospital for not preventing his attempt at suicide. He avers attendants showed negligence when he dived out a third-story window and as a result he suffered considerable annoyance when he hit the pavement below. . . . A new method of obviating skidding was stumbled upon accidentally in Newark when molasses from a truck spread over the street. . . . An Eastern man received a bill for his own funeral. He wrote denying he had been buried. The undertaker took his word for it. . . . Doctors in Russia were being trained to jump with parachutes. The suggestion was made that patients receive similar training enabling the doctors and their patients to jump together. . . . A peanut and a hearse caused two deaths, the peanut killing a boy in Canada, the hearse a girl in New York. . . . Flunking students cost the state ninety millions a year. Teachers by telling their pupils not to flunk could effect a great saving, it was said. . . . That the plight of the Church was still desperate in Mexico was inferred from the recent statement of the Mexican Ambassador to Washington. He said everything below the Rio Grande was normal.

#### AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

WILFRID PARSONS  
Editor-in-Chief

PAUL L. BLAKELY  
GERARD B. DONNELLY

FRANCIS X. TALBOT  
WILLIAM I. LONERGAN  
Associate Editors

JOHN LAFARGE  
JOHN A. TOOMEY

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 . . . . . Europe, \$5.00

#### Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.  
Telephone: MEDallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

## Chelsea to Tower Hill

ENID DINNIS

THE Thames was pretending to be the sea when we embarked on its murky waters on the great pilgrimage from Chelsea to Tower Hill. The little boats moored to the pier were dancing skittishly, rather in the mood of the merry martyr whose solemnity we were celebrating. There were 600 of us, in a fleet of steamboats, all making the journey once made by our new Saint, Thomas More. One wondered if it was a day like this when he took that historic journey when the Thames was the scene of a battle and the field was won ere Westminster was reached.

Cloud and sunshine. The weather played its part in the pageant. Time and tide had enlisted in the proceedings. The muddy old Thames was bearing us along on a tide that had a magic ebb. Time was in league with Father Thames. Time was moving backward.

It would have been a limpid, silvery Thames that carried Thomas More to his fate. Yet this was the same all-remembering river, flowing on and telling its story to the changeable banks. We tried to say our Rosary, following the lead of two strenuous Franciscan Fathers, but after a bit one came to realize that one can only meditate and say Hail Marys at the same time when the mysteries to be meditated on are the canonical ones. One's thoughts ran on the Saint's last journey; on the parting at the wicket gate of the Chelsea garden; on "Son Roper," and the silent knight fighting his last battle, and our lips abandoned the effort of supporting the holy friar's Hail Marys. Slowly, serenely, we ploughed our way through the water. And the tide of time ebbed slowly backward.

Chelsea embankment. We were in the early nineteenth century. Carlyle lived here. The eighteenth century hailed us from the bank. Smollett had lived somewhere up a side street in a pagan age which was heir of the aftermath of the age of Humanism. Sundry other small craft had danced on the backwash of the Renaissance barge, and were doing it still. Father Thames was bearing us over time rather than space; and it was a return journey.

Westminster came upon us, the smooth, unhurried pace of water travel seems to induce that impression. There had been no Houses of Parliament when St. Thomas More landed at Westminster, only the Norman Westminster Hall and the Abbey; the latter minus the twin towers added later by Sir Christopher Wren, builder and decorator. Big Ben told the time uncompromisingly. Nineteen-hundred and thirty-five. The spell was well-nigh lifted. But the very name of Westminster carried its own atmosphere. We had covered the first stage of the journey. It was the journey taken constantly backward and forward by St. Thomas when he was Lord Chancellor. Westminster had its royal palace and its Star Chamber in those days. The remainder of our pilgrimage would be on the tides that bore the martyr to his doom.

We essayed some more Hail Marys—a railway bridge crossed our highway; our dream called for supernatural protection. Charing Cross Station lay on our left. How intelligent Thomas More managed to be without ever having seen a railway train! There might be hope for the yokels of whom that limitation is affirmed.

Somerset House arriving, we find ourselves in Tudor London. Those gardens stretching down from the Strand are not too badly belied. Medieval London came creeping furtively down to the river banks through dark and narrow lanes and alleys after we had passed Blackfriars; and remembering the jar of Charing Cross's trafficking with the south we studiously ignored the modern Canon Street exit and kept our attention for London Bridge.

The London Bridge which we passed under was a dull affair compared with the London Bridge of 1535. There were houses on the old bridge, and a chapel. The sober piers of the present bridge have nothing to say concerning the people who built it or make use of it. It tells neither of pedestrian pieties nor of the dire fate of traitors. There are no decapitated heads there. The Henry VIII type of monarch has had his day. But neither (alack!) are people anxious to pause and say a prayer on London Bridge. True, there is still the Church of St. Magnus on the north side and St. Mary over the ferry has its door open for the devout citizen, but their present custodians have not jibbed at the thing which St. Thomas More jibbed at, and they have changed, like other things seen on the banks of the river.

But by this time we had caught our first glimpse of the Tower of London. The great white keep of the fortress that guarded London for eight centuries before the tall river gate called Tower Bridge was put up in a naive age that had not dreamed of airplanes. The White Tower was whiter than we had ever seen it on that afternoon when 600 of the Faithful stalked the trail of the martyr who found it near enough to heaven for his purposes. The sun burst out suddenly as we landed at the pier not far from the Traitor's Gate, up to which the water no longer flows. The rock fortress loses somewhat of its grimness in its summer setting of green trees. The little brick domiciles perched up on the inner wall which surrounds it are a softening element. They remind us that the Tower of London is a compact little township with a goodly population. There is the barracks; and the yeoman-warders, the "beef eaters," have their domestic apartments within walls that reek of history.

Built into the inner surrounding wall we caught sight of the Bell Tower with its wooden belfry to help us in its identification. This was the prison of St. Thomas More and St. John Fisher. The former was confined in the lower room, the latter in the one above, of the windows of which, enlarged and modernized, we can obtain a view.

You still have to pass through the Lieutenant's Lodging, a dwelling house entered from Tower Green, in order to get to the Bell Tower, with its two vaulted prison cells. Prisoners of consequence were kept under the Lieutenant's eye. They were brought out for frequent interrogations from those dark, damp chambers into the adjoining Council room. On a former pilgrimage the pilgrims were allowed to view the cells in the Bell Tower—up homely stairways and round passages warm with a sense of habitation, human with home comforts, we went to get to those strange chambers which still belong to the age that made use of them. Today we contented ourselves with a passing glance as we walked up Tower Hill behind the banners invoking the prayers of the new Saints.

The site of the scaffold on Tower Hill is nowadays enclosed in the green square belonging to Trinity House, the historic home of the ancient Guild of Seafaring Men. Not inappropriately, the memorial to those who gave their lives at sea during the Great War flanks this place of noble memories, and of horrors which our age has emulated on land and sea. St. Thomas and St. John were both beheaded on Tower Hill. Inside Trinity Square, the sailors' garden, there is a railing round the actual spot where the scaffold stood, and the site of the block is marked with a slab of stone.

One by one the pilgrims enter this enclosure and kneeling down kiss the sacred spot, as they kneel in the grotto at Lourdes and salute the spot where St. Bernadette knelt. Tower Hill is not Lourdes. But the spirit of the Englishman who made two jokes on the scaffold and one on the way up is demanding homage from all in us that is most English. We are thinking of the man who asked for assistance up the rickety scaffold steps and added the comment: "Coming down I will make shift by myself"; who removed his long beard out of the way of the axe because "it had committed no treason." Those of us who could not get inside to kiss the spot could at least pray that we might pass from this world as merrily as Thomas More. The mirth that comes from the possession of a clear conscience takes some matching. We seldom come across it because we seldom meet a Saint.

We come away promising St. Thomas that we will no longer count our wounds. He may like that even better than the salutation.

We turn and take our last look at the Tower. There has been Benediction and a sermon in the Catholic Church of the English Martyrs nearby. For some the "towers of Julius" must be "London's lasting shame," but for us they must have some of the qualities of the "sweet wood" of the Cross. How many a glorious crown has been won in the place where our martyrs died for the Faith! Surely they must look down with "much liking" on the place where that crown was won?

We have seen the Tower in floodlight—for all that it is still broad daylight—in the light which never was on sea or land. "London's lasting shame" enshrines an eternal triumph. Once upon a time it contained a royal palace. For us it is a royal palace still, for the dungeons are still there.

It would not be impossible to whitewash the White Tower. After all it was not erected by man's cruelty to man. Its vaults were intended for the storage of food in the case of a siege, not for the torment of humanity. Its communal life had its little amenities and gaieties. Our Saint contributed to them when he got into touch with his kind. When his friend the constable apologized for the meagerness of the prison fare, St. Thomas replied: "If I begin to grumble about it you may turn me out of doors." The "foul and midnight murder" was not its only food. But after being just to the towers of Julius, we return to our floodlighting.

We have reached the "Underground." Harshly and hastily it conveys us back to the present day.

St. Thomas, pray for us, that we may hold but lightly to the good things of this life, look but lightly on the evil that is not sin, and dissemble with the angels lest they should fear that we are being put about.

## "When the Bull Frogs Marched"

CATHERINE ROCKWELL CHRISTOPHER

The direst fray in all the war  
To shake King George's crown  
Was when the Bull Frogs marched at night  
Against old Windham town.

—Old doggerel about Rochambeau's army.

THE tercentenary of Connecticut being celebrated this year has attracted nation-wide attention to this third smallest State, fifth in founding of the original thirteen colonies, and at the fore in cultural, political, and industrial activity in all of its 300 years.

In early days, however, the outlook for the Catholic Church was dismal. Thomas Hooker had come to the place as one seeking religious freedom. Yet by 1648 the lesson which the founders of the colony had learned at the knee of that wholesome teacher, experience, was so soon forgotten that they themselves passed laws proscribing the Catholic Church by forbidding its Jesuit priests to labor among the Indians of the locality, and threatening them with hanging should they return. The soil of Connecticut seemed sterile enough then for the seed of faith, but the later harvest was significant when the Church, after three centuries, embraced almost half of the State's population of 1,300,000 souls.

In spite of this early antagonism, the Faith was not wholly suppressed, and its manifestations cropped out occasionally. Father Gabriel Druillettes, of the Jesuit priests in Canada, came to New Haven in 1650 to arbitrate friendly trade relations between the two lands. Later there was an influx of 400 of the Acadian exiles immortalized in Longfellow's poem, devout Catholics, intensely chauvinistic, their quick Gallic temperament a vivid contrast to Yankee deliberateness and phlegm. Irish—therefore, as a corollary, Catholic—immigrants came, too, to take up their homes in the colony and to serve it in the Revolutionary War. Their names are listed on the rosters of Washington's army in surprisingly large numbers.

These facts, however, are but drops of encouragement

in a sea of despair, for even after the Constitution of 1818, when religious toleration was granted, all citizens were expected to support the non-Catholic established church by civil taxation. The situation was still a challenge to those who prayed for the Church's temporal welfare in a new and unfriendly land.

The entering wedge by which the Catholic Church obtained her subsequent position of honor and prestige in Connecticut was during the early summer of 1781, when the French troops under Rochambeau marched through the State, making nineteen encampments there on their way from Newport, R. I., to Bedford, N. Y., to join General Washington of the Continental Army, and ultimately Admiral de Grasse and the French Navy approaching from Chesapeake Bay, in the strategies which culminated in Yorktown, victory, and independence. The French, coming thus with men and money to reinforce the debilitated campaign of the Americans, were hailed as deliverers, and many revised their opinions of the Church and the Faith so intimately connected with the lives of their heroes.

Maréchal Jean-Baptiste Donatien de Vimeur, Comte de Rochambeau, their leader, was a devout Catholic. He had planned to enter the priesthood and had studied to this end with the Fathers of the Oratory at Vendôme. Deaths in his family, however, left him the sole male heir and he abandoned his studies to assume his place in public life as a great military leader and an outstanding Catholic layman. He immortalized himself in a conspicuously honorable career, and his army, as Abbé Robin of the Soissonais regiment said, "will always have the honor of having left upon this country immortal impressions, and of having made for all time the name of France precious—a work more flattering and perhaps more difficult than that of winning battles or making conquests."

The French troops were a colorful, inspiring cavalcade. They were divided into four regiments, each having its own resplendent uniforms. The Bourbonnais wore red and black, the Saintonge white and green, the Royal Deux Ponts white, and the Soissonais were most striking in rose-trimmed coats and caps with red and white plumes. That the staid Connecticut farmers stood gaping at this sudden exotic splendor is evident by the testimony that they were "magnificent in appearance, superb in discipline, with banner and music and all the pride and pomp of war." The perennial attraction of the military is said to have disturbed the hearts of many Connecticut maidens who found "the Frenchman easy, debonair and brisk."

Abbé Robin says further:

I found the army at Providence, camped on a height. This is quite a town . . . from two o'clock in the morning, the noisy beating of a drum orders me to tear myself away from my hard bed; one must hastily pack up this ambulatory dwelling, mount one's horse or follow on foot. The slow march of the foot soldier bent beneath the weight of his knapsack. . . . Our young leaders brought up in ease and luxury stand the strain with a courage which makes me blush at my weakness, whilst their abundant and frugal table offers to the officers an existence which without means and servants had been well-nigh impossible; they encourage the soldiers by walking ahead.

The astonishing thing is always to find the French characteristic of gaiety on these painful marches. The Americans whom

curiosity leads by thousands to our camp are received with joy; we play for them on military instruments which appeal to them greatly. Therefore, officers, soldiers, and Americans, all mix and dance together; it is the feast of equality; the first fruits of the Alliance which should reign between the nations.

One spiritually minded might account for this "gaiety on these painful marches," this light-heartedness more characteristic of dress parade than of the grim business of war, in the fact that all the grace and treasures of the Holy Sacrifice of the Mass and the Sacraments were available to these soldiers. They were accompanied not only by Abbé Robin but also by Pères Lacy, Gluson, and Saint-Pierre, who offered Mass in the open fields of the encampments.

The sites of the nineteen encampments in Connecticut have been determined with accuracy. One then can reconstruct the scene there, imagining the wonder and edification which outdoor Mass on a wind-swept hill in Connecticut must have afforded the stiff natives accustomed to the drab formality of their somber prayer meetings. Long Island Sound was visible southward, blue and shining, in the dawn. Toward the north were the inviolate Berkshire hills. The trees were at the loveliest in that brief suspended moment when Spring is not quite past nor summer yet fully begun. Against the adamant hills *Hoc est corpus meum* echoed unfamiliarly. An old French song comes to memory:

Dieu s'avance à travers les champs,  
Par les landes, les prés,  
Les verts taillis de hêtres,  
Il vient suivi du peuple, et porté par les prêtres  
Aux cantiques de l'homme.  
Oiseaux, mêlez vos chants!  
On s'arrête.  
La foule autour d'un chêne antique  
S'incline, en adorant, sous l'ostensoir mystique!  
Soleil! dardes sur lui tes longs rayons couchants!  
Vous, fleurs, avec l'encens exhalez votre arôme!  
O fête! Tout reluit, tout prie et tout embaume.  
Dieu s'avance à travers les champs.

Le Comte de Rochambeau brought for the Church in New England a brief *jour de gloire*, happy promise of its later triumph and grandeur. His cavaliers, like Bayard *sans peur et sans reproche*, might . . . leap to the infinite dark like sparks from the anvil, Thou leadeest, O God. All's well with Thy troopers that follow.

#### FOR AE

You did not ask me whence I came  
The story of my fortune and my name;  
You shed the wisdom of your eyes on me,  
And like a wind-sown stripling tree  
Impatient for the sweet milk of the sun,  
I felt my half starved spirit run  
With sap of ancient sympathy;  
I spoke; remembered music answered me;  
With myriad ears I heard the rose  
Speak with the wind at petal-close;  
With myriad eyes I looked to see  
Promise of leaves on a naked tree;  
I saw Cuchulinn, sword above his head;  
I looked on smiling Deirdre, faun-like and newly dead.  
Long shadows fell across a brooding hill,  
And I knew that Oisin was singing still.

REGINA CODEY.

## Red Bugaboo in Canada

ALFRED GREENE

**R**ED BUGABOO!" That was the title of an article recently published in a popular magazine under the distinguished name of H. L. Mencken. I can remember it vaguely. The general tone was characteristic, one of mocking raillery. He affected to laugh the whole matter off. The most ludicrous of colors adorned his caricature of the Third International's struggle to secure a foothold in a country so capitalistic as the land of his livelihood.

Crude though it may have been, that article did serve one purpose most admirably; it reflected a very popular error of judgment, an error of judgment which seems almost inextricably rooted in the public minds of Anglo-Saxon nations. Reduced to its most intimate dimensions it is an overwhelming faith in the "British temperament" as a sort of talismanic guarantee against all and sundry "revolutions." Here in Canada this belief is held in particular reverence.

The essential danger of Communism is not that it may result in the loss of several invaluable human lives. It is rather that it will result in the perversion of several invaluable human ideas. It will mean that for the social doctrine of the unity of all men in the Mystical Body of Christ will be substituted the social doctrine of the unity of all men in the material body economic. It will mean that over the conception of man as a creature of soul and body with an individual and inseparable alpha and omega embracing each, will be superimposed the notion of man as a phenomenon to be completely defined in the material perfection of a deified human collectivity. The essential danger is that Communism has developed a perfect technique for the bringing about of these substitutions and that the only power on earth which can stem the flood as yet appears to be, as a whole, quite unaware of the depth of the waters which threaten to engulf it.

Our average faithful of the old tradition will "tut! tut!" and "pooh! pooh!" the suggestion that nineteen centuries of Christian spiritualism could possibly be forced into a catacomb exile by the militancy of less than nineteen years of Communist materialism. But I am afraid that we shall have to discount greatly that nineteen centuries. Somewhere in my reading I have run across the statement: "Nineteen hundred years after Christ's death people are still whispering: Will it be safe?" That sums it up nicely. How many individuals in all the nineteen centuries of Christianity have thought it safe, have refused to compromise? How many Christians of your acquaintance are as zealous in pursuit of theocracy as is the average Communist in pursuit of atheocracy? Did you ever listen to a comfortable arm-chair Catholic sit and grumble at the pittance a published subscription list forced him to surrender by way of parish dues? Did you ever listen and contrast him with the poverty-stricken member of the Communist party who regularly yields his forty

per cent—and more when he can—to further the ideal to which he has bound himself? There is the difference. Communism for the Communist means a way of life, and something to be striven for; Catholicism for the Catholic means—what?

The Red Bugaboo exists as a bugaboo today for two chief reasons. The first lies in the scene upon which it presents itself. Marxism-Leninism has flowered at a time in the history of mankind that is heavy with strategic possibility. Never, since the days which saw the downfall of imperial Rome, has the spiritual vigor of humanity been at so low an ebb. Four centuries of progressive intellectual enfeeblement and misconcentration of effort have left man as incapable in the face of spiritual truth as he is cunning in the exploitation of physical fact. The incubus of economic and social distress and the full blight of original sin descending upon him simultaneously, reveal him intellectually vulnerable in the most tragic sense. Catholic and Protestant alike suffer the aftermath of half a millennium's spiritual enervation. The darkness of the understanding holds such a sway that today we discover many of the most godly men among us listing after a godless, even an anti-God, Utopia. Worst of all, the avowed followers of the true light have, in many instances, suffered their eyes to yield to the beck of other rays.

The second reason for the gravity of the Communist menace is its spiritual quality. Paradoxically enough, while Bolshevism assiduously denies any innate need of humanity for a religious complement, it itself embodies a religious appeal of the highest tension. Speaking of the Russian Revolution, Berdyaev observes:

The basic phenomenon we have here to notice is that we have a transposition of religious motives and religious psychology into a non-religious or anti-religious sphere, into the region of social problems, so that the spiritual energy of religion flows into social channels which thereby take on a religious character and become a breeding ground for a peculiar form of social-idolatry.

Leninism's creative intellects have realized that life is not by bread alone so they have embodied in their call a religious appeal of the utmost militancy. Young men and young women, the cream of youth throughout the factories, shops, and schools of the world are flocking to their standards. The prophets of the Terrestrial City expound false gospels from every street corner. The Christian ideal has fallen into disrepute. Yet it has not failed; it has merely been forgotten. And thus it is that all the zeal and courage and self-sacrifice of which youth has shown itself capable in the past are being focused for the future on a brazen image.

For me the most striking demonstration of Bolshevik zeal has always been the quality of the self-sacrifice which must certainly lie behind the stupendous development of the Communist press. The illegal Communist party of Canada lists only 7,000 members. Yet that small 7,000 has created for its propaganda outlet—in addition to

pamphlets, leaflets, occasional material, undercover publications, unit and shop bulletins, and the deluge of literature imported from the United States, Europe, and Asia—a press that includes forty regular newspapers and magazines working directly under the publicational set-up of the Third International. In all, fifteen different tongues are covered by this array with twenty-three publications appearing in English, the key language. The foreign languages utilized are Ukrainian, Russian, Polish, Finnish, Croatian-Serbian, Yiddish, Lithuanian, Hungarian, Bulgarian, Czecho-Slovak, Scandinavian, French, German, and Japanese.

The newspaper field is integrated by a special news service, the Associated Labor Press, located at Toronto, and, on its own computation, handling an average daily income of 25,000 words received from sources scattered all over Europe, Asia, and the two Americas.

ALP's three most important member papers are the *Worker*, published in English at Toronto, a paper which has progressed during the past year from weekly to thrice-weekly publication; *Vapaus*, issued daily from Sudbury for the Finnish population of Canada; and another daily, the *Ukrainian Labor News*, of Winnipeg.

A Russian paper is published three times a week from Winnipeg. Papers in Croatian-Serbian, Yiddish, and Hungarian are issued twice weekly and circulate from Toronto. The remainder of the language press consists of weeklies with the occasional bi-weekly: Ukrainian, Polish, Scandinavian, and German published from Winnipeg; Bulgarian, Lithuanian, and Czecho-Slovak from Toronto. *Clarté* (French) is published from Montreal, the successor to *La Vie Ouvrière*, which was published in that city until its suppression in the closing days of 1934; and there is a Japanese paper in Vancouver. Two magazines complete the language section. They are the *Working-woman* (Ukrainian), issued every two weeks at Winnipeg, and *Icor*, Yiddish-English organ of the Executive Committee of the Canadian Icor, a Jewish cultural organization intimately connected with Biro-Bidjan, the Jewish autonomous republic being set up in the Soviet Union.

Toronto, the publicational hub of Canada, is the most important center of the English press. I have already mentioned the *Worker*. Reinforcing and extending its appeal is the *Young Worker*, official organ of the Executive Committee of the Young Communist League of Canada; *Always Ready*, the carefully assembled magazine of the Young Pioneers; the *Student*, official publication of the Student League of Canada; and *Sports Parade*, organ of the National Executive of the Workers' Sports Association of Canada. Those four form the group whose mission is particularly concerned with the education of youth in the Marxian tradition.

*Soviet Russia Today*, a Canadian counterpart of the United States publication of the same name, is the literary propagandist of the Friends of the Soviet Union, a threshold organization of the Third International. *Labor Defender* and *Defense Builder* are the Canadian press representatives of the International Red Aid. *Unity*, issued

by the Workers Unity League, and *Action*, newly established organ of the Canadian League against War and Fascism, complete the list of Toronto Bolshevik publications.

The industrial workers of the Maritime Provinces are covered by the *Nova Scotia Miner* and the *National Miners Bulletin*, both of Glace Bay, and *Steel*, of Sydney.

Canada's agricultural toilers have a paper specially dedicated to their possibilities, the *Furrow*, issued by the Farmers Unity League of Winnipeg. Another key industry of the West finds the *Meat Packer*, published from the same city, carrying on the work of agitation within its ranks. From Red Deer, Alberta, the *Red Deer Rank-and-File Miner* sends forth its particular appeal for the Communist cause.

Vancouver is the central base of operations for the Pacific Coast. The militant agitational activity carried on there bore sensational fruit in the recent mass invasion of the city by rebellious strikers from the Government relief camps. From Vancouver, then, are published *B. C. Lumber Worker*, *B. C. Workers News*, *Voice of the Unemployed*, *Link Up*, the *Relief Camp Worker*, and *Marine Workers Ahoy*. The last is the organ of the Red International of Sailors and Maritime Workers. *Cariboo Voice*, of Prince George, B. C., completes the list of a formidable array.

There are two points I wish to make in drawing attention to this formidable propaganda machinery. The first is the contrast between the self-sacrificing response it draws from its adherents and, on the other hand, the comparative personal indifference of the 3,500,000 Canadian Catholics to the actual apostolic work of their Faith. The second point is that even at its present stage it is quite capable of reaching and convincing a sufficient number of Canadians to make possible the establishment of a Soviet Canada—unless those Canadians are first drawn by the gravitational attraction of some other and greater idealism than that of Marxism-Leninism. A study of the role of one little paper, the *Spark*, in the Russian Revolution, insulates this statement, I believe, from any charge of extravagance. That one little journal built up a force that numbered less than one per cent of the total population of the country, but was of a quality sufficient to bring about the outstanding event in modern history. I ask the question then: Is not this network of publications, through the constant repetitive drive and fervor of its message, capable of fostering a crusading, fanatical minority of sufficient strength to play a dominating role in the not very distant future history of Canada?

#### FROM GOLD TO SILVER

By gold-thatched roofs, on a gold roadway,  
To the silver surf I take my flight;  
Out of the golden light of day,  
Into the silver moonlit night;  
Out of the fields of golden hay,  
Into the sea waves, silver bright;  
Out of delight's warm golden ray,  
And into memory's silver light.

KENTON KILMER.

## The Orangemen of Belfast

FRANCIS TALBOT, S.J.

**N**O Catholic in Ireland holding a responsible position either in civil or ecclesiastical life has uttered an uncharitable or un-Christian statement about the Protestant outbreak of savagery in Belfast, and neither will I. In measured and judicial language, however, Catholic authorities and a few Protestant clerics have condemned not only the outrages but also the causes and the individuals and the bigotry that produced them.

On Friday evening, July 12, when the Orangemen of Northeastern Ireland commemorated the anniversary of the Battle of the Boyne, a party of celebrators returning to Belfast after the holiday created a disturbance by attacking some Catholic onlookers along the street. They aroused themselves to a fury and burst into the Catholic quarter in the York Street area, near the business center of the city. On Saturday and Sunday following, in this section of the city not more than a half-mile square, Protestant mobs continued to attack Catholics and their homes. On Monday, Tuesday, and the remaining days of that week, Protestant Orangemen extended their onslaughts in the York Street quarter and in other Catholic parts of Belfast. The police realized, after the third day, that they were unable to handle the situation, and help was sought from the British military. Eleven persons were killed, more than a hundred were seriously injured. There were 434 Catholic families including 1,903 people driven from their homes and forced to seek shelter in public parks. Houses inhabited by Catholics were wrecked.

The deeds that were done during the week of terror pass almost beyond belief, if one does not understand the temper of Belfast Protestantism. Relying only on the best of authority, I offer a few instances. A Mrs. Walsh and her two-day-old baby were attacked in bed; in terror she jumped from a second-story window. An elderly Catholic woman was horribly beaten on the street. An old woman, bedridden, and her crippled daughter, were thrown out of their home before it was set on fire. A girl, answering a knock on the front door, had a revolver pointed against her chest and was shot down. Two Catholic men were overpowered, cast on the ground, and had the Sign of the Cross cut on their faces with razors. Hundreds of other Catholics were treated in the hospitals because of razor slashes.

Mobs of men battered down the doors of Catholic dwellings, wrecked the furniture, and destroyed all the interiors. Bombs were hurled in the yards of Catholics. Organized groups of men swept along the streets where Catholics had their homes, hurled bottles of petrol into the windows, and then tossed burning torches into the rooms. There were two cries: "Kick the Pope," and "Up the King." On every house wrecked, a Union Jack was flown. These atrocities, and many others of a similar nature, were actually perpetrated by the supposedly civilized and Christianized natives of Belfast.

A question has undoubtedly risen to the minds of the readers. It was asked by the special correspondent sent to Belfast by the London *Universe*. I quote from the issue of August 2:

"But where were the police when this crowd of a thousand hooligans armed with revolvers were wrecking your street?" I enquired of an evicted woman.

"That's what we all wanted to know," she said bitterly. "They came an hour or so before and told us we'd be all right, and a short time after they left, the mob arrived in the street and there was nobody to stop them. Most of the damage during the riots was done during curfew when the Catholics were barricaded in their houses, yet the police never seemed to arrive till all was over."

The *Universe* correspondent reports: "The whole mass of the Catholic population are firmly convinced, be they right or wrong, that in the beginning of the riots the police had orders to stay their hand." Circumstantial evidence points to the truth of this contention. The area about York Street, where most of the rioting occurred, is not more than half a mile square, as has been noted earlier. Under normal circumstances, a city police force, helped by the military, should have no difficulty in protecting property and human lives after a first surprise. Yet the rioters wrought havoc in this concentrated section for the greater part of a week.

More than a month has passed since July 12. There is no blood being shed and no houses being fired and destroyed. But the terrorization of Catholics in Belfast continues. Most of the 434 families evicted from their homes have not dared to return to the ruins. They have not even dared to appear on the streets in the Catholic quarters. Catholic families living in the Ardoyne and Donegall Road areas have received notices to vacate the premises. Letters threatening Catholics living in other parts of the city have been received by them; as the special correspondent of the *Universe* asserts, "this campaign is evidently well organized. The letters are typewritten in a business-like fashion."

Catholic girls working in the mills and factories have been replaced by Protestant girls; when they were retained by their employers, they were mobbed by the Protestant workers. More than 400 shipyard and dock workers, who were known to be Catholics, have been turned out of their jobs and refused other employment. Catholic domestic servants, because they are Catholics, were not, and are not being hired. A Catholic farmer who had a stall in Lisburn market for twenty-five years was driven out by a Protestant mob; when he reappeared at the market, he was arrested, and was required by the magistrate to swear that he would not sell his goods in the market place "until things were normal again." When a wealthy Catholic woman received a notice that if she did not leave her house at once it would be burned, she asked for police protection; "the police said they could

do nothing and advised her to leave Belfast for a time until things settle down."

These instances, again, are but a few of many forms of intimidation and terrorization being carried on in Belfast during this very month of August, six weeks after the rioting began. They are quite as incredible, if one does not know the Protestant population of Belfast, as the murder and incendiaryism of July. This virulent campaign against Catholics was not provoked by any specific Catholic act. Neither at the beginning nor during the course of the rioting did Catholics fight back except in self-defense. No person in authority and no unbiased newspaper has charged Catholics or the Catholic population with being in any way responsible for the rioting.

On the Sunday following Friday, July 12, the priests begged their Catholic parishioners to remain quiet and orderly, and not to attempt reprisals. This the Catholic people did, and were congratulated for so doing by Bishop Mageean, of Down and Connor, who had, in a pastoral letter, counselled:

You have endured great provocation, suffered great wrongs, but do not retaliate; you have been driven from your homes, and your property has been consigned to the flames, but let there be no reprisals. . . . I ask you to crush all bitterness out of your hearts; do it for the love of God and love of our Divine Redeemer.

When a few hotheads among the dominant Catholic majority in the Free State attempted to harm Protestants and their property, in reprisal, they were quickly and ruthlessly suppressed. The Catholic authorities would not tolerate any such persecution of the Protestant minority as the Protestant majority in Ulster inflicted and still inflicts upon the Catholic minority there.

To understand such a pogrom as that of July, and to believe it credible that Protestants should act so barbarously against Catholics living in their midst, in this year of 1935, one must know Ulster. The deeds of violence were committed, it may be conceded, by ignorant, violent-tempered ruffians. There were several thousands of them, and normally they would be called peaceful citizens. Periodically in the past, they have broken out into similar violence against Catholics. Always, there is a smouldering fear and hate in their hearts. This hate is inflamed by the masters of the Orange Lodge, certain bigots among the Protestant preachers, and officials of the present Government. The final responsibility for the July murders must be laid at the door of the leaders of public opinion, asserted T. E. Alexander, Belfast City Coroner, a Protestant. "So-called leaders of public opinion, in high and responsible positions," he said, according to the London *Catholic Times*, "by their inflammatory speeches toward those differing from them in religion, provoke and inflame party passions, with the result that breaches of the peace occur."

The Glasgow *Herald* enumerates some such statements made by members of the Northern Ireland Government in recent months. Sir Basil Brooke, Minister for Agriculture, stated: "I recommend people not to employ Roman Catholics, who are ninety-nine-per-cent disloyal." The Minister for Labor, J. M. Andrews, advocated that the

name of the government should read: "Northern Ireland Protestant Government." After investigating a charge that Catholics were employed in a department under his control, he reported with great satisfaction that "I have found that there are thirty Protestants and only one Roman Catholic, who is there only temporarily." The Minister for Agriculture boasted: "I have 109 officials, and so far as I know there are four Roman Catholics, three of whom were civil servants turned over to me, whom I had to take." The Prime Minister, Lord Craigavon, was loudly applauded when he cried out: "Ours is a Protestant Government and I am an Orangeman." These statements, again, are but samples of the traditional and normal bigotry of the Belfast Protestants of high and low degree. But they do help to explain why Belfast murders Catholics, and why Belfast mobs are allowed to render 1,903 Catholic people homeless, and why Catholics are refused employment in public and private enterprises.

The indictment is made by the Nationalist members of the Six-County Parliament who, according to the Dublin *Standard*, stated:

We declare our belief that members of the Government by their bitter sectarian speeches advocating a boycott of Catholics are, in the main, responsible for provoking the tumult and orgies of destruction let loose upon the city in the past two weeks. . . . Not merely did the Government fail in its duty to restrain the activity of those who had set themselves to make the lives of Catholics intolerable, but it took under its wing the organization which forms the spearhead of this attack, and has, to quote the Prime Minister, deliberately avowed itself to be a Protestant Parliament for a Protestant people.

Thus far, the Craigavon Government has refused to institute an inquiry into the July rioting. At a meeting held on August 4, the Catholic citizens of Belfast passed a resolution demanding such an impartial inquiry; the points to be investigated, at their suggestion, are illuminating:

1. The effect of speeches and writings of members and partisans of the Government in inflaming feeling against Catholics.
2. The weakness or partisanship of the Government.
3. The burning of sixty Catholic homes close to the center of Belfast.
4. The expulsion of numbers of Catholics from employment.
5. The forcible eviction of hundreds of Catholic families.
6. The open defiance of the law by Unionist mobs.
7. The truth as to the various alleged acts of aggression by Catholics, repeatedly made in the semi-official organs of the Northern Government without a shred of foundation.
8. The degree of responsibility of the British Government for the maintenance of peace and order in Belfast. . . .

No better summary has been made than that contained in an editorial in the Manchester *Guardian* weekly, a paper not over-friendly to Catholic causes. After analyzing the history and nature of the Craigavon Government during its ten-year tenure of power, and utterly condemning it, the *Guardian* affirms: "What is wanted is to substitute light for darkness, free thought for prejudice, and perhaps a little Christianity for all this Protestantism of the political type. For that, Ulster needs not statesmanship but the missionary spirit. If that is not forthcoming, then the prospect is ugly enough."

Sociology

## Hobbles on the Supreme Court

PAUL L. BLAKELY, S.J.

THE groundplan of the story can probably be found in the first edition of Joe Miller. Two travelers decide that it will be a prime example of good clean fun to toss the luggage of a third, at the moment immersed in his newspaper, out of the window. The wags dissolve in laughter as Number 3 starts up, too late, in protest, but in another moment, a look of doubt, rapidly shifting to dismay, wipes the smile from the face of No. 1. He has thrown his own luggage out of the window.

The pertinence may not be immediate, but the fable can be told of many who have been criticizing the rulings of the Supreme Court in the cases involving the Recovery Act. When in four NRA cases the Supreme Court upheld the Government, its assumption of authority to review legislation was wholly justified. When it declared other sections of the Act to be at variance with the fundamental law, this same assumption was usurpation of a power nowhere contained in the Constitution. Or, as Doskow writes in the introduction to his recently published "Historic Opinions of the Supreme Court":

Attacks [on the authority of the Supreme Court] from the States and from the other branches of the national government (*sic!*) persisted for years. Such criticisms often serve as a cloak for what is really dissatisfaction with a specific doctrine, such as the extension of the due-process clause to invalidate social and economic legislation, or the limitation of the commerce power by the child labor and NRA cases.

Those who admit the right of the Court to review laws when the Court rules in accordance with their views, should not deny that right on the ground that the Court dissents from them. To do them justice, they rarely, perhaps never, allege that ground. Instead, they propose Amendments to the Constitution.

One such proposal is to authorize the creation of a sort of Committee on Revision to pass on all Federal legislation with final authority. The effect of this Amendment would not be to create a Court which could be relied upon to do the will of Congress, for it might dissent from Congress. The chief effect would be to destroy the present Supreme Court, and to replace it with another body empowered to review legislative acts. But it would not be a Court with the same facilities to protect the guarantees of the Constitution, as these affect the private citizen. It would not be open to the citizen for the redress of wrongs, as are the courts, since it would be set in action only on request of Congress. If, however, it were to exercise the other powers of the present Supreme Court, the effect of such an Amendment would be merely to replace one Supreme Court by another. It is difficult to see what good end could be achieved by this process.

Usually, however, it is not proposed to destroy the Court, but to hobble it. Of this type is the Amendment, planned by Senator Norris, to prohibit five-to-four de-

cisions. Should this Amendment be adopted, every legislative act of Congress or of the State legislatures will be deemed constitutional, unless seven of the nine justices declare it unconstitutional. As a variation, Cully A. Cobb, an official in the Department of Agriculture, suggests that the vote of six justices should suffice.

It may not be superfluous to point out that at present, the Supreme Court works by majority rule. Five justices can overrule the other four to affirm or void legislation. Under the Norris plan, this would not be possible. But it would be possible for three justices to nullify the opinion of the other six.

Since the evil inherent in any plan for government ought to be measured by the amount of evil that can be wrought through it, these new proposals should be studied with care. The Supreme Court is not infallible. It can err, and it has erred, for it is a human institution. The intellectual ability of the justices has not been uniformly high—a criticism that can be passed with equal truth upon the legislative and executive branches of the Government. But the probity of the Court has never been successfully challenged, and that is a judgment that cannot be truthfully passed upon the other branches of the Government. On the whole, the influence of the Court, although at times in recent years, warped by a too great regard for the sanctity of property rights, has upheld justice in its integrity, and worked for the common good of the country.

To the whole country, the Court has given a compact unity that, probably, could have been achieved by the use of no other agency. Its shortcomings are proof that nothing human is perfect, but nowhere in its history has it given evidence of subservience to partisan political schemes, or of complicity in corrupt finance, or of connivance at tyrannical government. From the beginning its rulings have been made by majority vote, not because infallibility resides in any majority (even a unanimous opinion might be wrong) but because in a simple majority given by men sworn to uphold the Constitution, and always sensitively aware of their duty, less danger is to be apprehended of error.

Under the Norris plan, three judges could sustain as constitutional any Act of Congress in conflict with the Ten Amendments, or Acts of State legislatures in conflict with the substantial guarantees of the Federal Constitution. The great guarantees of freedom in religion, a free press, and free speech; our right to be secure against unreasonable searches and seizures; property rights, due process, and the rights a man needs most sorely when accused of crime, could not be secured to any of us, should three justice of the Supreme Court hold the legislation in question to be constitutional. It will not do to argue that they would not so act. Possibly they would not. But it is wiser to make it impossible for them so to act.

To bring the case nearer home to all who vindicate parental rights in education against usurpation by totalitarian states, the Oregon law may be considered. The decision in that case was unanimous, but under the Norris proposal, had opinions divided in the Court, three justices could have decreed that all the children in Oregon were to be forced against the wishes of their parents into the State schools. The opinions of six justices, however replete with learning and right, would not have sufficed to declare this legislation unconstitutional as well as infamous, and freedom in education would have died.

Who can say that at no time in the future shall the rights with which an All-wise Creator has endowed man be called in question either by Congress or by the States? Thousands of laws, and ten of thousands of rulings with the effect of law, are now on the books, and the end is not yet. As we grope toward a solution of that most difficult problem—yet which must be solved if we are to endure as a nation—of the regulation of production and commerce by appropriate State and Federal legislation, man's natural rights will be frequently involved. Of these rights no government may deprive him, yet the government may rightly require him to cede some of these rights in part, and to exercise all with precautions and limitations that the common good may not be harmed. Who shall set the line beyond which lies substantial injustice? Congress, a political body, whose members, subject to recall, are for that reason most open to political influence? Or the Supreme Court, with nothing to gain and nothing to lose, whatever its decision?

To many of us, the answer is clear. In religion only has an infallible guide been vouchsafed mankind. In government, we can only test, note failures, and guard the knowledge that accumulates. The Supreme Court has been fairly tested, and until some genius arises to give us something nearer perfection, we shall do well to withhold the hand that would hobble it.

In sober fact, many of the charges made against the Supreme Court are without substance. David Lawrence has recently shown that of the 24,016 public Acts and resolutions passed by Congress from 1789 to 1935, only fifty-nine have been held unconstitutional, in whole or in part. A brief analysis of the Acts so voided up to June, 1924, fifty-three in all, may be found in Warren's, "Congress, the Constitution, and the Supreme Court." Of the seventy cases, involving fifty-nine Acts voided by the Supreme Court only ten have been decided by a majority of one, and in twenty-seven cases the decision was unanimous. Nor is the objection that a five-to-four decision permits one Justice to overrule Congress, answered by the Norris Amendment, for it is open to the same objection. Supposing seven votes necessary to declare an Act unconstitutional, while three judges could outvote six, one of the minority could join the majority, and thus the decision would still turn on one vote.

A majority vote does not indicate perfect wisdom, but in certain adjuncts it does indicate our nearest approach to it. What Senator Norris really has in mind (or should have) is an Amendment to change human nature.

## Education

### As They Do It in Britain

JOHN WILBYE

I ONCE knew a small boy who on being asked his nationality, replied that while he spoke English, he was an American, and glad of it. I might have given the same answer myself years ago, when I first read "Tom Brown's School Days," for the lot of an English lad at school seemed to have many points of similarity with that of Uncle Tom when Simon Legree's eye was on him. These lads were continually being caned and kicked, and when the masters got tired of the sport, the Upper Form came on duty and added the finer touches which the masters had overlooked. It was really a bit thick, the way they were harried and chivied about. The "Eric" books are not so clear in my memory, but I recall, even in them, the sound of wailing from small boys under the rod.

I do not suppose that Dr. Johnson is the founder of this custom in the British schools; the proper author is that Orbilius of whom Horace writes. But the eminent lexicographer heartily approved it, and in some of his most reverberating passages lauded the rod as no inconsiderable source of Britain's greatness. Witness that Mr. Hunter, headmaster at Lichfield school, of whom he wrote with approbation that while flogging his boys "unmercifully" he used to say, "And this I do to save you from the gallows." "Johnson," comments the immortal Boswell, "upon all occasions expressed his approbation of enforcing instruction by means of the rod."

Literature is richer for that picture of Samuel Johnson, the veins doubtless standing out on his forehead, as he attacked his twenty-seventh dish of tea (with muffins on the side) and explained to Mr. Langton the cause of his accurate knowledge of the Latin tongue. "Sir, my master whipt me very well. Without that I should have done nothing." For our edification, he condescended on this occasion to add an explanation: "The rod produces an effect which terminates in itself. A child is afraid of being whipped, and gets his task, and there's an end on't."

This carnifical philosophy seems to rule the schools of Britain even to this day. Mrs. Clementina, in that delightful book by Father Garrold, S.J., "The Black Brotherhood," indites a note to Father Genicot suggesting that the treatment which will best fit the case of her erring offspring is "*condign punishment of the most drastic description.*" While ladies sometimes err in their use of italics, in this instance Mrs. Clementina knew her school. It is quite true that Father Genicot, who subscribed to milder theories in penology, said, "We'll see about this condign punishment later on," but Uncle James, and Dr. Whales, and most of the grown-ups in Father Garrold's books about boys, did not. Milton's

When the scourge  
Inexorable and the torturing hour  
Call us to penance  
describes the situation very well.

It may be objected that all this is fiction, like *Dotheboys Hall*. While *Dotheboys Hall* was not fiction, if the commentators are to be credited, let us meet the objection squarely. In Britain, as with us, although to a far less degree, Dr. Johnson's philosophy is losing in favor, as appears from a newspaper account which came into my hands a few days ago. British parents are now actually hailing into the courts teachers who argue with Dr. Johnson that the rod produces an effect which terminates in itself.

Here is my first example, and I deeply regret that my correspondent who sent me the account, dated the clipping "July 28, 1935," but unfortunately forgot to stamp it with the name of the newspaper from which it was cut. The case was that of a lad of ten years who had been sent to the headmaster with his indictment in his hand, to wit, "a spelling book which had been written carelessly." The master, in high dudgeon at this outrage upon the King's English, in the Jubilee Year, exclaimed, "I will give you something to remember." He gave him so much that "the boy's father declared that the boy was unable to eat his dinner and was sick."

The assistant to the magistrate's clerk stated that the boy was brought to his office that same afternoon, and his left hand was very swollen. There were four or five weals on his back, and these were very red. One was about nine inches in length.

It does not appear from the account that these injuries were inflicted by anyone but the headmaster. But the bench was occupied by a couple of old codgers who probably asked themselves if this weakling with the nine-inch weal on his back was the stuff on which England would be forced to rely on future fields at Waterloo. At any rate, "without calling the defense, the magistrates dismissed the summons."

The second case involves a schoolmarm in Epsom. According to her account, she had struck a youngster "two or three times," but a physician who examined the youngster on the following day, declared that there was evidence of "a fairly severe caning." I must admit that the evidence against the schoolmarm is not convincing, for several witnesses affirmed that "they had seen the boy's older brother thrashing him all the way to school with a stick or a cane." This brings out another pleasant British custom; the right of an elder brother to thrash his juniors. Between the teacher and the brother, this young Briton was pretty well striped, all for the original offense of announcing that he intended to play hookey. "But the case was dismissed." Dr. Johnson still rules the bench in Britain.

With us, of course, the pupil is safe from the stripes of the teacher. To balance the account, however, not infrequently the teacher is cudgeled or shot by the pupil. Corporal chastisement has tapered to a vanishing point, but I am not so sure that our schools give a better training than those in England. Yet, to be fair, no connection of cause and effect between the banishment of the rod, and the failure of the schools to train, can be sustained. Our schools would not be better if tomorrow every pedagogue in the land rolled back his cuffs or hers and began the work of the day by soundly thrashing every tenth

pupil, not for known recreancy, but on general principles. But they would be better if a little of the blood-and-iron spirit which could write an order of that kind were infused into the whole system.

Our schools are ineffective not because the pupils are no longer beaten, but because they are treated with excessive softness. I can think of no better way of reserving for your growing boy a cell in Sing Sing to be occupied when he arrives at man's estate, than that of letting him have his own way. Most certainly there is no better method of guaranteeing intellectual imbecility for your offspring than to bring them up on the diet of odds and ends found in most of our elementary and secondary schools. As Dr. Pritchett, of the Carnegie Foundation, wrote in his report some ten years ago (1924-25) the boy in his care at school has "tasted many dishes," but "knows almost nothing of intellectual discipline, and is neither able nor in the mood to bend himself to any sharp intellectual task."

The like of it is not seen in any other part of the world! So great has become the differentiation of effort that the young man or woman goes out at the end of sixteen years without the knowledge of fundamentals he is presumed to have studied, that is possessed by the graduate of the German gymnasium, the French lycée, or the English public school. It would be difficult to find a graduate of one of our undergraduate colleges who knows his native language, who has read the books, or who has done the thinking, of the youth of eighteen who graduates from any of these foreign institutions.

"Sir, my master whipt me very well. Without that I should have done nothing." Are we losing potential Dr. Johnsons every year? At least our graduates are not doing much. Some stiffening of the training, the equivalent of Dr. Johnson's rod, seems indicated.

### With Scrip and Staff

SINCE the Pilgrim discussed the Nazi plan of discrediting Catholic Religious men and women and Catholic charitable undertakings there have been additional "exposures" and state trials, with the same odious purpose in view. There will be more, since the Nazi plan appears to aim at producing a greater effect by causing their victims to be denounced at intervals, rather than in one big explosion. Catholics are thereby made to seem incorrigible people, who persist in their perverse ways even after the "exposure" and condemnation of so many of their number.

This policy is an alarming challenge not only to Catholicism at home, but to the missions as well. Any form of financial support for the foreign missions is now rendered impossible for German Catholics, and missionaries of German origin must look to the support of other nationals for their continued existence. The Pilgrim mentioned in an earlier issue communications to this effect that had been received from two German Benedictine foundations in China, and they are but samples.

But the withdrawal of financial support, distressing as are its results, is a lesser peril. More serious still is the

challenge thrown down to the idea of the missions themselves. In the new racial metaphysic that is springing up in Germany, to be made a foundation for a new type of education, the concept of missions is anathema, save as a means to ensure the domination of the Nordic race. Nothing is less welcome to these propagandists than a policy, such as the missions advocate, which would unite in Jesus Christ all mankind, irrespective of race. That Germans should devote themselves to such a task is repugnant to the Nazi philosophy.

**S**PEAKING at the notable convention, August 6-11, of the Catholic Student Mission Crusade at Dubuque, the Rev. John J. Considine, of the Maryknoll Fathers, drew a word picture of the varied activities of Catholic missionaries all over the world. He told of standing on Tiger Hill, near Darjeeling, in northern India. From this eminence, said Father Considine:

It is possible to gaze upon mighty peaks of the Himalaya Mountains in five different countries, four of which are closed to the Gospel. The forbidden lands are Tibet, Bhutan, Sikkim, and Nepal. Only India, where we stood, was open. Some 50,000,000 souls lie in vast Central Asia where no missioner is allowed to enter, but they are not forgotten. A few miles journey from Darjeeling is Kalimpong, the sentinel post for generations of missioners, who, faithful vedettes, stand at the passes to Tibet and strive to discover an entry.

On the Chinese borders of Central Asia similar outposts are to be found. Few things in the mission world are more inspiring than this spectacle of the foremost vanguard of the Church, keeping vigil over the last strongholds of the world, closed to the Gospel.

The story in India is a different one. Here, noted Father Considine, we find 380,000,000 souls, of whom almost 4,000,000 have been won and among whom over 10,000 priests, Brothers, and Sisters, are established, who are making over 35,000 converts every year.

Will those barriers that Father Considine referred to be broken down, or will new ones be erected, in the name of national interests? The recent discovery of an entirely new tribe of natives in the interior of New Guinea brought with it a fervent expression, by the discovering party, of the desire that "no missionaries" should be allowed to have access to these people before they are de-barbarized. "They have a religion of their own," was the explanation; and the implication was that the missionaries by their mistaken policies ruin the primitive tribes. In this matter, as in others, Catholic missions and missionaries suffer by being lumped together, in the popular mind, with the missions of the various denominations, for whose policies Catholics have no responsibility and in some cases no approval. But that expression of opinion is a straw in the wind.

**T**HE Catholic Student's Mission Crusade went squarely on record, at its Dubuque meeting, for the missions as an integral part of American Catholic life, and against any circumscribed view of the burden that Catholicity—membership in a universal Church—imposes upon all its members. If we are Catholics—that is to say, universal men—we must be Catholics, and that is all there is

to it. "The Catholic missions," said the Delegate Apostolic in his address, "whilst respecting and promoting the love of country have no national barriers."

Fitting the shoe where it pinches the tightest, the convention passed a resolution which puts the Crusade on record as opposing all un-American and anti-Catholic principles embodied in race prejudice. The resolution likewise urges that all Crusaders refrain from acts and words which might blind the Negro to the true nature of Catholicism, and urges continued recognition of the Negro's right, as a human being and a citizen, to "the essential opportunities of life and the full measure of social justice." The practice of excluding Negroes from Catholic colleges was expressly mentioned.

As a sign of the interest taken in this particular branch of the mission field, the excellent study prepared by Father John T. Gillard, of the Josephite Fathers, entitled "The Negro American," which was adopted last year by the Crusaders, has passed through three editions. In brief compass Father Gillard, who spoke eloquently on the Negro apostolate at the convention, digests much helpful information on this topic, with abundant references to standard authorities and helps to study. The work should be in every Catholic library.

THE PILGRIM.

### Dramatics

## Problems in Our Plays

ELIZABETH JORDAN, D.LITT.

**O**UR playwrights are doing their best to educate us. Several of them, notably Clifford Odets and Elmer Rice, are giving most of their time to the job; and it is a poor play indeed that does not seek to show us, if only casually, our imperfections and our perilous social situation. Out of it all our audiences get something, if it is only a carefree laugh. Occasionally, quite frequently indeed, the authors artlessly betray their own burning need of more knowledge than they have acquired. This was emphatically demonstrated by the authors of "Parade," produced by the Theater Guild. Seeking to show us the full horror of life in our fair land, these gentlemen merely demonstrated that they were not only lacking in wisdom and experience but that they were wholly incapable of writing a good revue.

A similar unconscious exhibition was given us by a usually thoughtful playwright, S. N. Behrman, in his play "Rain from Heaven," also put on by the Theater Guild. At the end of this piece, which was really a general discussion and not a play at all, Mr. Behrman made his radical hero leave the lady of his heart and hustle off to the hinterlands to "help his fellow-men." He had not the faintest idea how he was to help them. Neither had the author, though the spectators had a dark suspicion, based on the evening's experience, that the hero would talk his fellow-men to death and thus get them out of a world he despised. The point is that Mr. Behrman started out to teach us something and did not discover, till the end of his drama, that he had not learned

the lesson himself. Moreover, he was somewhat vague as to just what the lesson was, anyway.

On the other hand, the authors of "Lost Horizon," an interesting play put on by Laurence Rivers, had a very clear idea of what they wanted to teach. They desired to teach us that suicide is a mistake. They had no ethical objection to it. They had no interest whatever in any life beyond this. They merely set out to show us, by the example of a girl's suicide, all she missed by dying when she did. They proved this by picturing the richness and fulness of the life she would have had if she had continued to exist in this world, and the curtailing of happiness and opportunity her suicide had meant to other lives as well. All this was good as far as it went, and sound enough as purely materialistic philosophy. But unfortunately these self-appointed teachers had never heard of Christianity, and had never learned how to write a play. They were hopelessly lost in the bigness of their theme. The scenes of the drama were successively so chaotic and confusing that at the finish, few of the spectators had much idea of what it was all about. Except as a "horrible example" one cannot successfully teach what one has not learned oneself. I commend this thought to the attention of zealous young propagandists.

The saving grace of Margaret Kennedy's weak play, "Escape Me Never," in which Elisabeth Bergner made her sensational success last winter, was that Miss Kennedy did not try to instruct us. She merely showed us a type of woman we all recognized because we had seen her in real life, the type whose heart is won by throwing her downstairs. During the entire evening in which I watched Miss Bergner's brilliant acting in an unworthy vehicle I found myself recalling an old play written by Owen Davis before he became a playwright. It was a lurid melodrama. During its course the villain attempted to end the life of the heroine in the most blood-curdling fashions. He dropped her down a chute; he tied her to a railroad track in front of an advancing train; he hurled her over a precipice; he tossed her into a river. In the one moment in the play in which he could interrupt these activities long enough to speak to her, he asked her a question. He said artlessly, "Why do you fear me?"

Miss Kennedy's heroine would not have feared him. She would have hurled herself into his arms with three rousing cheers. That may be propaganda, too; but it is not presented as such, and for this mercy we must thank Miss Kennedy.

In "Fly Away Home," one of the season's big successes which failed to make me wake up and sing, the author offers us a cheering theory. If a husband and wife separate, leaving their children for years in the wife's hands, and if the wife ruins the children during this interval, the husband can return, spend a week with his family, reform the children, and thus wipe out all bad results of the wife's mistakes. That, at least, is what the father does in "Fly Away Home," though the audience has to take the playwright's word for it. One simply longs to see Daddy doing his great work of reconstruction, but evidently all that goes on behind the scenes. During the

progress of the play we merely behold Daddy being baited and scandalized by his brood and apparently unable to cope with them. It is a great surprise to us to learn that in some mysterious manner he *has* coped. Possibly this is the thrill the playwrights wished us to get, but I doubt it.

The problem in "The Old Maid" is a very serious one, conceived and worked up by America's first novelist, Edith Wharton. It is less a problem, perhaps, than a presentation of a situation where the heroine's sole question is how to meet that situation with courage and dignity. She is an unmarried mother, though no one knows that the young girl for whom she has sacrificed her life is her own child. She has constantly the bitter experience of watching her daughter turn to others for love and guidance. Looked at from a worldly standpoint her sacrifice has been in vain. In reality it has been her atonement and expiation, made hour by hour, day by day, as the years drag on.

"Accent on Youth" annoys me, as I may have shown in previous comments on it. Here the author's problem is whether a middle-aged hero could hold the love of a young girl. Apparently he could. In fact, the author insists that he could and did. But I was so lost in surmise as to how any human being of any age could endure that particular author, that any subtlety the play may have held escaped me. He was the sort of an author who is suddenly struck by "ideas," and who immediately bangs his forehead with his hand when this happens and begins to dictate in a loud voice. No such author would be tolerated for a moment in the literary circles in which I move, and this knowledge confused me. But our author won the girl right before my eyes. Having won her he had scruples because she was so young, and he turned her over to an actor who was also young and who made her wretched. She was a glutton for punishment, however, and went back to the author, who was dictating to her at the top of his voice when the curtain fell. This was supposed to be the answer to his problem, and a happy ending as well. But was it? It depressed me deeply. Even yet I don't like to think of that poor girl!

The biggest problem in "A Sleeping Clergyman" was why the Theater Guild ever produced it; the next was why the clergyman slept, and what he had to do with the play anyway. Compared to those, the play's other problem is simplicity itself. It had to do with heredity. Mr. Birdie, the author, does not think much of heredity. His play proves, if it proves anything, that the descendants of prostitutes and scoundrels can rise above the taints in their blood and breeding and become great scientists and world workers. The thrill of this conclusion was destroyed by the fact that the audience knew this great truth as well as the playwright did.

Bernard Shaw's problem in "The Simpleton of the Unexpected Isles," was to discover how many humans would survive if we had an immediate Judgment Day. Mr. Shaw and his Recording Angel solved this problem briskly. No one would survive except Mr. Shaw and a heathen priest and priestess who, in the estimation of the audience, had rather less excuse for survival than

most of the other characters. Nevertheless, all the other humans on the earth perished. Mr. Shaw began with our adolescents, for whom he has no use at all. Next he exterminated the doctors. After that, every one else passed out. There were those in the audience, uncles, aunts, chaperons, and teachers, I assumed, who seemed to find a peculiar pleasure in the extermination of the adolescents. If they did it was the only pleasure experienced by anybody during the progress of the drama; though certain eyes lingered with approval on the Recording Angel, complete with wings and marceled white hair.

In "Awake and Sing" Clifford Odets disapproves of everything, which makes his problem simple for himself and for us. What he wants is revolution and plenty of it. To emphasize this need he shows us a typical tenement Jewish family, struggling, oppressed by life and a nagging mother, sordid, wretched, experiencing all sorts of domestic complications. Personally I have always believed that Jewish home life was a fine institution, made up of love, loyalty, and sacrifice. Mr. Odets does not agree with me, and he ought to know. But he ought also to go to Germany for a little visit, and then come back, if Germany would let him. He could teach us better after that. Nevertheless, "Awake and Sing" is a fine piece of work. His remaining two plays of this season, "Till the Day I Die" and "Waiting for Lefty," regarded purely as drama, are little masterpieces.

Just what that other eager instructor, Elmer Rice, was trying to prove in his play, "Between Two Worlds," I am not sure. What he is usually trying to prove is Mr. Shaw's theory, that we are all hopeless, and that we must be eliminated and the world made over. Possibly that was the general idea in his latest offering. Certainly it was proclaimed by one of his leading characters, a brilliant young advertising man earning twenty-five thousand a year and unable to keep sober. It was his unpleasant habit to shout his divine discontent in his maudlin moments. Mr. Rice seemed to admire this habit.

All in all, I am forced to admit that only one big lesson has been taught us this season by a playwright. That is still being taught in the continued run of "The Children's Hour." It has to do with the appalling results of scandal, spread by a vicious tongue. It is strong enough in its writing and its acting to make up for the futile vaporings in most of our other plays.

#### VARIABLE MEASURE

Always, like fugitives, we ran before  
A shadow stalking us; beseeching him  
With backward glances, for a second more  
Against farewell, an interim.

Always the moment, frail and perilous,  
Poised like a butterfly upon the brink  
Of infinite, a goblet enticing us  
Though never offered us to drink.

O hours, long days, now two are separate,  
Quicken your heavy tread! O laggard sun,  
Bestow the guerdon I await—  
Night's closing flowers, oblivion!

LOUISE CRENSHAW RAY.

## A Review of Current Books

### Not Fiendish but Stupid

*HISTORIC OPINIONS OF THE UNITED STATES SUPREME COURT. With a Preface and Introductory Notes* by Ambrose Doskow. The Vanguard Press. \$4.50. Published August 13.

**I**N a beautifully printed and well-bound volume, Mr. Doskow quotes in full the opinions of the Supreme Court in sixteen cases, beginning with *Marbury v. Madison* (1803) and ending with *A. L. A. Schechter Poultry Corporation v. United States* (1935). Other cases included are *Dartmouth College v. Woodward*, *McCullough v. Maryland*, *Gibbons v. Ogden*, *Dred Scott v. Sandford*, *Hammer v. Dagenhart*, and *Adkins v. Children's Hospital*. For some of these cases, the minority opinion or opinions are also given.

I know of no other volume in which the student can find so conveniently the views of the Supreme Court on matters of the highest importance to the individual citizen as well as to the Government. For these controversies are not dead, and the next Presidential campaign will almost certainly insure even the oldest among them against oblivion.

Mr. Doskow's preface and voluminous notes cannot be recommended without large reserves. For Mr. Doskow writes with a purpose. The Supreme Court he regards with a morose and suspicious eye, and summoning all his kindness he can say nothing better for it than that it is an obstacle to social and economic progress—not because it is fiendish, but because it is almost uniformly stupid. Occasionally, however, the minority are right. For John Marshall, Mr. Doskow has as little love as Thomas Jefferson had. *Marbury v. Madison* has been praised by respectable legal authorities both here and abroad—most recently by England's Lord Chancellor, if I am not in error—but to Mr. Doskow it is "Marshall's face-saving retreat." I think that to Mr. Doskow falls the distinction of being the first critic to write, referring to the *Dartmouth* case, "Characteristically, Marshall assumed a large part of his conclusions without discussion." In *Marbury v. Madison*, however, he was much too discursive, "going far beyond the necessity of the case." Plainly, it is impossible for John Marshall to please Ambrose Doskow.

Students interested in the discussion of constitutional issues will probably be able to rate for themselves the value of other of Mr. Doskow's criticisms, but one or two may be discussed briefly. "Judicial review has radically altered the meaning of the oath to support the Constitution taken by members of Congress and the State legislatures," he writes. If this be taken to mean that officials may play fast and loose with their solemn oath, on the comforting theory that the Supreme Court may at some future but indeterminate time supply for their negligence, atone for their perjury, and destroy the evils which they have created, it is manifestly false. The Constitution supposes that not the Supreme Court alone, but members of Congress (as well as the President) will in loyalty to their oath reject whatever proposal is deemed at variance with the fundamental law of the land. It must be admitted, however, that in practice Mr. Doskow's view is too commonly accepted. Here we have one reason why projects for social and economic reform which the Federal Government might properly foster, are continually hindered by legislation drawn up in such palpable disregard for constitutional limitations that the courts must necessarily stamp it as legislation for which there is no warrant in the Constitution.

Finally, why does Mr. Doskow enclose in belittling quotes such phrases as "due process of law," and "commerce among the several States"? These are not necessarily "vague phrases," as Mr. Doskow seems to think, and it is well for our liberties that they are not. For the meaning of "due process" Mr. Doskow

might profitably consult the case in which the Supreme Court intervened not long ago to save from judicial murder a parcel of ignorant, terrified, and poverty-stricken Negroes at Scottsboro. (Further comment on this volume will be found on page 493.)

PAUL L. BLAKELY.

### Irish Tom Sawyer

*BOLD BLADES OF DONEGAL.* By Seumas MacManus. Frederick A. Stokes Company. \$2.00.

**A**MONG the score of books that have come from the poetical pen of Seumas MacManus this latest work may well be imagined his *David Copperfield*. Not that there is any similarity to Dickens' favorite brain child. Rather, Mark Twain's *Tom Sawyer* and *Huckleberry Finn* and colored Jim come to mind when you read of this Celtic trio. For Seumas MacManus has succeeded in waving the fairies' wand over his readers and transporting them to an enchanted Tir-na-n'Oige, which is "the magic place that the old stories happen in."

If Twain's American Tom and Huck and Jim had blessed or bothered—depending on your adult viewpoint—the neighborhood of Knockagar, County Donegal, three-quarters of a century ago instead of Missouri's Hannibal, their boyish adventures would have borne striking similarity to the wild escapades of the three bold blades of Donegal the author autobiographically describes.

In this new trio there is Dinny O'Friel, enthralled of the doings of the Gentle People and Erin's more warlike history and determined to re-enact certain stirring episodes connected with the hated Sassenach. Dinny's right-hand number-two man is the Vagabone, whom adult Knockagar regards with rightful suspicions and who periodically leaves home on high for the shelter of his Uncle Mickey's cabin in the next county till the neighbors' tempers cool. And lastly is the Maicin, big for his age, whose strength makes up for his lack of imagination and who one day will dazzle the Donegal world as a grocer of renown.

This is the trio of Public Enemies number one who make wee Knockagar and its neighboring emerald hills anything but a peaceful Irish countryside. How the Vagabone tricked his reluctant mother into giving Banty, his "peddy-greedy mungral," a permanent place in the cottage, and how "The Devil Came to the Card Players" all on account of Dinny's hand wanting the price to purchase Knockagar's first air-filled handball will cause many a chuckle. While the tender kindness of the same wild band for Jaimie, shut in and slowly failing, will bring the quick tear.

But the background of the Gentle People, whose fairy presence is so real to all Celts, and the Faith made strong as second nature by century-old persecution, is painted in with colorful stroke by the author, himself Donegal born and bred. He makes us who read beholden to Knockagar's simple God-fearing folk. Memorable lines are these, which Dinny's Uncle Donal speaks:

Here in Knockagar, we have maybe little; but we can always put together enough to meet the morrow with—and the morrow's a new day. There's nowhere in all the world kinder hearts. Every one helps every one, and dejection and want we never know. There isn't much silk goes on our backs, God knows, nor sweet soup in our stomach; but you'd wonder in the end how little that matters, if only you have content in your heart—which I think we have, thanks be to the Man above.

This novel has just been named as the September choice of the Catholic Book Club.

NEIL BOYTON.

### Before Cromwell

*CHARLES I AND THE COURT OF ROME.* By Gordon Albion. Burns, Oates and Washbourne. 15/-.

**I**T is a commonplace of English history that between the Governments of the first two Stuarts, James I and Charles I, and the Apostolic See there was open hostility; the penal laws passed against Catholics in Great Britain and Ireland during these reigns furnish abundant proof. Yet beneath this official hostility of the

English Crown to Rome there was a prolonged and semi-official relation between the Pope and the English Court. Father Albion's examination into the archives and documents of the case has brought to light the whole of these negotiations and set them in their proper perspective. It is treasure trove for students of the period.

Although the researches of Father Albion extend over a wide field of conflicting political interests, they narrow down, in fact, to the relations between Pope Urban VIII and Charles I of England. How far the Pope, who as Nuncio in Paris was in touch with English affairs, may have been misled by over-enthusiastic parties is not very clear. But the general idea of the Continental ecclesiastics was that the Church position in England was very much *cujus regio ejus religio*. They were not so very far away in the first quarter of the seventeenth century from the schism under Henry VIII, the advent of Protestantism under Edward VI, the restoration of Catholicism by Mary, and the setting up of the Anglican Establishment by Elizabeth. The possibility of Charles I declaring himself a Catholic was not so wild a flight of fancy as it may seem to us.

By the terms of the Treaty on his marriage to Henrietta Maria of France, Charles had solemnly pledged open and free practice of the Catholic religion to his wife. The Holy See saw in the marriage and the fulfilment of the Treaty an occasion for ameliorating the lot of the English Catholics. But the English Catholics were themselves at odds on: the regular clergy were in conflict with the seculars; the titular Bishop of Chalcedon, Dr. Smith, who had been sent to England as Vicar-Apostolic, had set both Catholics and Protestants by the ears; and, of course, there were always the Jesuits in the offing, the villains of the piece, so to speak, who (apparently) would see to it that Rome and Canterbury should not unite if they could prevent it.

The fact, of course, is that these Jesuits were all experienced and certainly learned men. They were also Englishmen and not foreigners. They understood the national character better than any foreigner, and many of them, as converts, knew well the peculiar mentality of the Anglican Church.

From the documents cited by Father Albion it may be accepted as certain that Charles was never likely to become a Catholic. He is shown to have been as generous as he could be in mitigating the application of the penal laws. He allowed a Papal agent at the Queen's Court and a resident agent for the Queen at the Papal Court. The Queen's chapels in London were open to the public, and crowds flocked to Mass and the sermons.

But hovering in the background was that crowd of squires who had grown rich on the spoils of the Church and the lawyers—a persistent bloc of prosperous men who filled Parliament and ultimately destroyed the monarchy. And towards the end of this recital, when the Long Parliament boosted itself into power, these same well-dowered Puritans descended in fury on the Catholics, drove the Queen and her priests from the country, and stained their hands with the crime of regicide. Strangely enough, it was fear of the deposing power of the Pope, against which the Oath of Allegiance was directed, which was probably the chief obstacle to a *rapprochement* between England and the Holy See. The possible deposition and death that Charles feared might result through the deposing power, ironically enough was the outcome of the tyranny of his own Puritan subjects. The massacre of the English Catholics after January, 1641, was at the hands of Parliament: Charles I was guiltless of their blood. HENRY WATTS.

### Shorter Review

*"KING LEHR" AND THE GILDED AGE.* By Elizabeth Drexel Lehr. J. B. Lippincott Company. \$3.00. Published August 8.

**I**N this recently published book, Elizabeth Drexel Lehr retells the story of her own and her husband's life, and the many sorrows she endured for the sake of her mother, Lucy Wharton Drexel. Henry Symes Lehr, commonly called "Harry Lehr," was born

in Baltimore, March 28, 1869, and died in that same city, January 3, 1929. During manhood Harry Lehr was known as "Society's Jester," the "Playboy of the Four Hundred." Rebellious against honest gainful employment in his early maturity, he became a social parasite and later solidified his sycophancy by marrying a wealthy widow. This lady through mixed motives of filial love and religious resignation carried a heavy burden of almost intolerable anguish until released by the death of her cruel husband. The stupidity and extravagance of the social group in which Harry Lehr moved and had his being presents a story that is nauseating. The so-called culture of that society is comparable only to the culture of swine contentedly wallowing in mire. While a reader may sympathize with the Christian patience of the authoress, he will nevertheless doubt the courage and fortitude of such unnecessary endurance. Brave rebellion on the part of a much-wronged wife might have won for her a happier life and for her craven husband, Harry Lehr, possibly a lesser role of mockery.

M. J. S

### Recent Fiction

*ENBURY HEATH.* By Stella Gibbons. Sensitive Sophia Garden and her two pleasure-mad brothers take up their residence in Enbury Heath after the death of their profligate father. The author portrays their first thrills of freedom and ownership and the eventual clash of personalities in a picturesque prose style which should alone insure the book an enthusiastic public. As in *Cold Comfort Farm*, an earlier work, Miss Gibbons is occupied again with characterization rather than plot, and the result is thoroughly satisfying. Here is entertainment, unlike the customary love story, and with that is dexterous and refreshing without ever being vulgar. Published August 28. (Longmans, Green. \$2.00.)

*INSPIRATION VALLEY.* By Coningsby Dawson. Romance and adventure in the Canadian Rockies, with the curious Doukhobors to complicate the struggle. The writer's name has long appeared in large type on magazine covers. Though there are some signs of hasty composition, the story moves swiftly and well to a breathless finish. Mr. Dawson writes for readers who are fascinated by danger and plays hard on situations dangerous to the marital tie. Fairly enough, however, his people, conceived as influenced by conscience, come through, if slightly scorched, yet not burnt. There is a grand atmosphere of the great Western outdoors skilfully made to breathe from every page. Published August 26. (Knopf. \$2.00.)

*DEATHBLOW HILL.* By Phoebe Atwood Taylor. A detective yarn featuring Aso Mayo, Cape Cod sleuth. It is considerably different from the typical murder mystery. With a little more finesse in characterization and plot structure it might have crept up pretty close to the front rank in this field. The plot seems fantastic and unreal in the beginning, but as it unfolds is seen to be clever and quite possible. A little tedium sneaks in here and there, but on the whole the book is worth reading. (Norton. \$2.00.)

*THE VOICE OF BUGLE ANN.* By MacKinlay Kantor. If you are one of those people who are enthusiastic about fox hounds and insist that dogs are as intelligent as human beings, perhaps you will enjoy *The Voice of Bugle Ann*. Old man Davis shot the man who threatened to kill his hound, but it was all a mistake. Bugle Ann lived on in her daughter and her voice pealed in the Missouri hills. This is a story of men who would lay down their lives for their dogs. *Verbum sap.* (Coward-McCann. \$1.25.)

*HEADED FOR A HEARSE.* By Jonathan Latimer. Mystery story with a novel twist, continuing the career of William Crane, private detective, who undertakes to prove the innocence of a man awaiting execution. Veteran fans of mystery stories will have little difficulty in discovering the murderer for themselves. On the whole entertaining, though somewhat vulgar in spots. Published August 9. (Doubleday, Doran. \$2.00.)

### Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

#### The Anti-Lynching Bill

To the Editor of AMERICA:

You seem to have missed a serious phase of the opposition of the South to the Wagner-Costigan bill. Your editorials thus far have not touched on one very sore spot in the mental workings of those who resent the bill.

My pleasure it was to have been in touch with a real gentleman of the South. Two facts stand out in the memory of men who oppose that bill. The Civil War was a tragedy, we all admit; but to the South it was an intrusion. Slavery could have been ended with less legalized murder. The same Civil War makes a Southern-born person a Democrat as opposed to Republican in politics. The exception was the religion of the candidate in 1928.

The other fact is the very evident knowledge that while we in the North are trying to tell the men and women of the South what to do, we are most impotent in cleaning our own filth from our own yard. For the one lynching the South has we have ten gang killings. Why blame the South for not enforcing laws when our papers tell of the judge berating a jury for letting Dutch Schultz go free in the face of real evidence? Let's cure ourselves before we pass the medicine on to our neighbors.

Menands, N. Y.

E. T. R.

#### College Music

To the Editor of AMERICA:

I am sure that Joseph G. Dwyer, S.J., the author of the article, "Music for Our Colleges," which appeared in the July 13 issue of AMERICA, will be pleased to learn that the University of Dayton, Dayton, Ohio, has taken a "step towards the restoration of true Catholic standards" by introducing into its summer-school curriculum this year, a course in music appreciation. True music interpretation to be effective must be the student's own creation and not something foisted upon him by the instructor. The course insisted, therefore, upon the audition and analysis of music. The course was very well attended.

To learn more about the future of the course, I interviewed the professor. As a result of the interview, I am able to outline his plans for a college course in music appreciation. The first part should consist of a study of grand opera, taking in detail its origin, its structure, its various schools: German, French, Russian, Italian. The composers, too, should be treated at length: Rossini, Mozart, Von Weber, Donizetti, Verdi, Meyerbeer, Wagner, Gounod, and others.

Light opera would come in for its share of treatment in the course. Although the world-renowned composers would be discussed the center of interest would be the masters in our own United States, men such as Victor Herbert, Sigmund Romberg, Friml, George Gershwin. Since the oratorio is closely allied to opera, the works of Handel, Haydn, Mendelssohn, Elgar, and others would receive their due share of analysis. Catholic Church music would go along with this group. Palestrina and his followers, plain chant and modern polyphonic music for our services are too precious to let go with a mere passing notice. The course would stress the lives of the great composers and the times in which they lived; likewise, the musical forms, both vocal and instrumental. To omit the study of the folk song and the "Lieder" would be a serious defect in the outline.

Equipped with the thorough background provided by the preceding studies, the student would have little difficulty in properly evaluating symphonies, the subject-matter of part of the course. To leave college without a speaking knowledge of the master-

pieces of Bach, Beethoven, Mozart, Brahms, etc., would seriously hinder the development of the student's musical taste.

This, in brief, is the outline of a proposed course of music appreciation. Were it put to use in our schools of higher learning, we would, in the words of Joseph G. Dwyer, S.J., "not have to stand by with an apologetic spirit and silently admit that our culture and our education are in some respects inferior to that of our non-Catholic friends."

Dayton, Ohio.

J. B.

### A Weak Art

*To the Editor of AMERICA:*

In Miss Biggins' letter (AMERICA, July 27), she laments the ignorance of our fellow Catholics concerning our rich inheritance in art and music, and in particular, concerning music. I am lamenting the gross ignorance of clergy and laymen alike in liturgical art. Go into the average Catholic church today and what do you see: a weak-watered edition of any style of architecture, loaded down with the atrocities sold by competitive, so-called "religious art houses," to whom the requirements of the liturgy are completely unknown. Altars soaring to the ceiling, a colossal superstructure, nothing more than a junk pile of tons of plaster angels bearing aloft pyramids of voltage of the local utilities: "fiddle-box" vestments so ugly in shape and decoration that they revolt the slightly more than average sense of good taste. All bought by a pastor ignorant of art principles and of the liturgical requirements.

Recently in New York, I was sight seeing in Trinity churchyard. Wandering into the church proper (noon, on a week-day) I saw that "mass" was beginning, so I remained out of curiosity, and to admire the beautiful liturgical vestments the Anglican clergy wore. This prompted visits to other Anglican churches where I saw altars and other church fittings following in great fidelity the requirements of our sacred Catholic liturgy. This thought came to me: must we Catholics be obliged to go to "high" churches to see how our own should be, but, alas, are not? Why cannot this deplorable condition be remedied by having each Bishop set up in his own diocese, a council of priests and laymen, educated in the requirements of liturgical art and architecture, who will pass judgment on all new edifices, altars, vestments, and, as Miss Biggins would hope, hymn books?

In a few decades the present monstrosities would diminish and the "art companies" would present a market worthy to be called a concrete example of "Catholic Culture."

Watertown, N. Y.

RICHARD JULIEN ZIMMERMAN.

### Streamlined Prayer

*To the Editor of AMERICA:*

In the original letter on streamlined praying (J. P. D., May 4) the writer asked how to explain this practice to a non-Catholic who had commented upon it. My letter (May 25) was simply an answer written for him or her to pass along to this friend, an answer that had already helped me on identical occasions. It contained no admonishing and no hatred. Nor was it a brief for streamlined praying; it tried to excuse haste and explain possible reason for it. It attempted to deduce the constructive truth that the Catholic priest is superlative in his religious functions, not because of streamlined praying but in spite of it. It does not pay to advertise minor faults.

Mr. Martin makes the statement that no Catholic will ever be equipped with ready answers to these embarrassing questions. That is a bold statement for a Catholic! I know of two recent instances where conversions were made with these very explanations. Neither Mr. Martin nor myself is competent to measure a priest's humility—or anyone's humility—at prayer. Humility can not be designated by a speedometer, checked by a stop watch. Most certainly it is not a matter of rhetorical perfection or outrageous elocutionary imperfection. Some priests are born with the art of speech. But the years of a secular priest's training are too crammed with theology and philosophy to leave time, always, for finish in elocu-

tion. And very often haste and indifference receive the blame for what in reality is the result of bad habits of speech; wedging words, neglecting consonants, breathing at incorrect intervals, inelastic lips retarding the facile framing of words. These things are not always easily learned.

Of course none of us enjoys listening to garbled prayer. But some of us seem able to overlook it easier than others. Some of us actually enjoy, feeling that even streamlined prayers get there after all! And I am frankly bewildered at Mr. Martin's statement about my hatred of non-Catholics. My letter contained no personal allusion. Even my closing sentence was a dispassionate statement of what I understand to be the Catholic idea of the Protestant religion.

Flushing, N. Y.

MARIE DUFF.

### Negro and Catholic

*To the Editor of AMERICA:*

As an Englishman and a Catholic I was intensely interested in a communication from J. Thomas Butler describing himself as a Negro and a Catholic in your issue for July 13.

I shall always remember my Sunday morning Mass at Natchez Cathedral, when as a stranger I took the first vacant seat that I happened to see and was a moment later approached by a gentleman indignantly pointing out that I was in the Colored Reservation. I was sorry, I said, if I had done anything wrong, but I had not known that any difference was made in a Catholic church. But, he said, "We know," and he had me out.

I have no criticisms: my own country has plenty of problems and faults. But I will say that I have told that story to hundreds of Englishmen, and I do not think that even once I have been believed. In cinemas and saloons and so forth, they would say, but a thing like that simply could not happen in the Catholic Church. I am quite grateful to AMERICA, which I shall now show round as proof that the thing can happen.

London.

JOHN GIBBONS.

### One-Knee Worshipers

*To the Editor of AMERICA:*

In my parish church this morning the priest assigned to give the instruction spent five of his allotted ten minutes, at the 8:30 Mass, in urging the one-knee worshippers at the back of the church to come up and take seats, and commenting on their habitual reluctance to do so. After which he proceeded with an exposition of the well-known moral to be drawn from the Gospel of the Tenth Sunday after Pentecost.

In his article, "Theology for the Layman," (AMERICA, August 10) Father Leo A. Cullum, S.J., relating the incident of the man who, found standing just inside the door during Mass, replied to the invitation to "go up higher": "Oh, what's the use? I don't know what it's all about," concludes that the man's ignorance was his own fault: there are hundreds of good books, etc.

Perhaps Father Cullum forgets that free Catholic high-school facilities, where they exist, are not usually more than one generation old. A very large percentage of our Catholic people "finished" school with the eighth grade, or went to public high school because their parents could not afford the cost of Catholic secondary-school education. Such people as a rule would not know where to look for the "hundreds of good books" even if they were able to read and understand them when found. Which brings us back to my priest at the 8:30 Mass. Is there any reason why the instructions on forty-seven Sundays a year are based on the Gospel of the Sunday, the exceptional Sundays offering a text from the Epistle or a dissertation on a nearby feast? The same parishioners usually attend Mass at the same hour each Sunday. All should use Missals. About one in fifty does. A series of instructions on the ceremonies of the Mass and their meaning, or even an explanation of the variable prayers of the day might tempt the back-of-the-church Mass hearers into the pews to learn "what it's all about."

Philadelphia.

MARIE SHIELDS HALVEY.

## Chronicle

**Home News.**—Congress began its drive for adjournment, hoping that it would be possible to leave Washington by August 24. The House passed the Eastman Railroad Reorganization bill on August 15, and the Guffey-Snyder coal-stabilization bill on August 19, voting 194 to 168, and sending it to the Senate. The Senate passed the tax bill on August 15, with an amendment to prevent future Federal issues of tax-exempt securities, and another amendment repealing certain sections of the Silver Purchase Law. These two amendments, together with the inheritance tax, were dropped in conference between the House and Senate. The conference report on the AAA amendments was approved by the Senate and House on August 15, and the bill sent to the President. Conferees reached an agreement on the banking bill on August 16, and the report was adopted by the House on August 19. Also on August 19 both Houses approved a new Railway Pension bill to replace the Crosser-Wagner act invalidated by the Supreme Court. The Senate passed the Frazier-Lemke Farm Bankruptcy bill on the same day. Plans for early adjournment, however, were only temporarily blocked when Representatives and Senators on August 17 and 18 recommended the immediate enactment of a comprehensive neutrality policy for the United States, threatening a filibuster if action were not taken. On August 17 the State of California filed suit to recover processing taxes paid on supplies for State institutions, charging unconstitutionality of AAA laws. A fifty-per-cent drop in processing-tax collections between June and July was reported. Howard C. Hopson, of Associated Gas and Electric, testified before the Senate committee investigating the utilities lobby. Testimony showed that repeated efforts had been made to influence the policies of various newspapers and the votes of members of the House and Senate with letters and telegrams. A. G. E. had spent \$900,000 in this effort. Mr. Hopson also admitted that while A. G. E. had paid no dividends from 1929 to 1933, his own companies serving the A. G. E. system had given him profits totaling \$3,187,064. On August 21 testimony showed that Cities Service had spent about \$200,000 in its campaign against the holding-company bill. The Lucas poll for the Presidential nomination announced on August 18 that Senator Borah still led, with Colonel Knox, of Illinois, and Governor Landon of Kansas next in order. The American Liberty League formed a national committee of fifty lawyers of diverse political faiths, serving without pay, to study the constitutionality of New Deal legislation.

**Mexican Events.**—On August 16 President Cárdenas issued a statement on the status of the Mexican foreign debt. The Government, he said, "has full intention eventually of meeting all its obligations," but because of economic conditions it has not undertaken any new "adjustments." On August 17 Dr. Rafael Villareal, Gov-

ernor of Tamaulipas, was granted a six months' leave of absence and Enrique Canseco was appointed to serve in his place. Dr. Villareal is not expected to return, according to newspaper reports. In Chihuahua on August 17 a strike was in effect at a refining plant, and other strikes threatened at various mines. Sixteen United States fishing boats were seized by the Mexican Coast Guard on August 14 and held in custody for thirty-six hours before being released, and the fish cargo valued at \$200,000 was expected to spoil. Protests were made to the State Department, as the ships had licenses to fish in Mexican waters and had paid the Mexican fish taxes. The Supreme Council of the Knights of Columbus, meeting in convention in New York City on August 21, voted unanimously to protest to President Roosevelt "against the silence of the Government of the United States and its tacit acquiescence in the persecutions of the Mexican people," and urged him to withdraw his opposition to the Borah resolution.

**Paris Conference Fails.**—Emperor Haile Selassie in an interview with the Associated Press last week at Addis Ababa declared that his country was ready to offer effective resistance to the invader, but gave warning that worldwide racial conflict and international war would result from the coming Ethiopian invasion. In the meanwhile, back in Paris, the League of Nations' conciliation commission, a four-man board authorized to decide responsibility for the Uvalal clashes, resumed its sessions, after having suspended them at Scheveningen last month. But the fifth commissioner, Nicolas Politis, of Greece, was not yet called into the discussions. These incidents followed close upon the flat failure at Paris last week of the three-Power meeting. M. Laval and Captain Eden made proposals and concessions to Baron Aloisi, though to give Italy great economic advantages but still preserving the independence of Ethiopia. These proposals were submitted to Mussolini by telephone. When he angrily rejected them, the conferences adjourned, the statesmen issuing a communiqué which virtually admitted that the war was inevitable.

**War Inevitable.**—In the situation as it then stood observers saw the most serious crisis in European affairs and the gravest threats against world peace that had arisen since 1914. The German Ambassador made a visit to Baron Aloisi immediately after the collapse of the meeting and this incident was being interpreted as implying a new alliance between Italy and Germany while Mussolini's army was in Africa; at the same time France was seen as throwing in its future with Great Britain and against Italy. While the discussions were in progress in Paris, the Duce was reviewing troops at Benevento, and he chose the moment to make a speech which was widely interpreted as a rejection of all peace measures and compromises, and a clear avowal of war. It was announced, however, that Italy would attend the meeting which the League of Nations had scheduled for September 4 to discuss the Italo-Ethiopian situation, but nobody believed that

this suggested any moderation of Mussolini's aggressive policy and pronouncements.

**British Embargo Lifted?**—Stanley Baldwin called a meeting of the British Cabinet for last Thursday to decide among other difficult matters whether last July's embargo on arms shipments to both Ethiopia and Italy should be lifted. The Minister seemed to feel that the present embargo was not really impartial since circumstances made it operate against Ethiopia in a very grave manner. The Ethiopians continued their public and official prayers for peace, led by the Emperor himself, but constant reports seemed to show that the whole nation was aroused to a high pitch of patriotism and that a formidable army was being built. Military writers after inspecting the African terrain agreed that Italian armies would meet tremendous obstacles in their invasion and that the conquest of Ethiopia would be extremely slow. Meanwhile the rains were slackening sooner than expected and hostilities were expected by the middle of September.

**Nazi Government Activities.**—On August 15, 100,000 people in the Berlin Sportpalast and the Tennishalle heard Julius Streicher, National Socialist party district head of Nuremberg, leader of the anti-Semitic wing of the party and organizer of the anti-Jewish boycott in 1933, assail enemies of the Third Reich, especially the Jews. Three days later Dr. Hjalmar Schacht, Minister of Economics and President of the Reichbank, at the opening of the Eastern Fair in Koenigsberg, while defending his Government's policy against the Jews, criticized those radical elements who resorted to "extra-legal" means for furthering the anti-Semitic campaign. He called for the united energies of all the people in helping to further economic stability, and stamped as a "saboteur" anybody who should disturb the country's economic and financial policy. Reactions to this speech were so unfavorable in many political quarters that the German press censored it, for which the speaker formally protested to Chancellor Hitler. It was understood that Dr. Schacht and Dr. Joseph Goebbels, Propaganda Minister, director of the press, and spokesman for the extreme National Socialist ideology, differed in their policies. Meanwhile, the Government's anti-religious activities continued. There were almost daily new arrests and trials of Catholic clergymen, the climax being reached when on August 21 Father Horoba was fined 500 marks after direction given one of his penitents in the Confession was reported to the Government, which interpreted it as a clear case of "political Catholicism." It was alleged that the priest had used the confessional to dissuade a German mother from sending her son into the Nazi labor service. Father Horoba pleaded that he had to see that the religious training of young men in the labor service was not neglected. The court held that "the belief of the Catholic mother in government labor measures must have been rudely shaken" by the priest's advice, and that he "has gone far beyond his duties as a spiritual adviser." During

the week the German bishops held their regular conference but up to the time of going to press their conclusions about the Government's religious program had not been published.

**Ecuadorean Government Change.**—The national crisis, brewing for some time, came to a head on August 20, when President Jose M. Velasco Ibarra, proclaimed Dictator by a part of the garrison at Quito, clamped a strict censorship on the press, announced the dissolution of Congress and the convening of a new Constituent Assembly, and imprisoned a number of his enemies. Almost immediately the Army, supporting the Constitution, arrested the President and his Cabinet, and set up as President of the new Provisional Government Antonio Pons, who had resigned from the Velasco Cabinet the day before the dictatorship. The province garrisons were reported as supporting President Pons as a unit. The ex-President apparently brought on his downfall by his uncompromising attitude towards the Opposition in Congress, his restrictions on the press and free speech, and arbitrary arrests. His own opposition tactics as congressional leader had brought about the overthrow of his predecessor, President Juan de Dios Martinez Mera, on October 15, 1932.

**Disturbance in Albania.**—The habitual tension between the strongly nationalistic elements in Albania and the regime now friendly to Italy was manifested in the excitement that followed the assassination near Avlona on August 15 of General Leon de Ghilardi, inspector general of the Albanian army and former aide de camp of King Zog. A newspaper man and a prominent Moslem politician were arrested. General de Ghilardi received a Catholic burial. The assassination was followed by disorders in South Albania, concerning which no definite information was available to the press. The deceased was accused by the nationalist element of undue friendship with Italy, but he was reported to be a Croat with no pro-Italian leanings. In Moscow the Communists expressed the theory that the Albanian disturbances were a British device, for the purpose of harassing Italy.

**Chaco Peace Negotiations.**—Plenary sessions of the Chaco Peace Conference sitting in Buenos Aires were suspended during August, and it was reported that an impasse had been reached in the negotiations. One source of discord was the fact that whereas LaPaz has 2,500 war prisoners, Ascension has 25,000, and Paraguay was prepared to release immediately only as many as Bolivia frees, holding the remainder until a peace treaty is actually signed. This stand was strengthened by news from La Paz of a Bolivian plan to settle demobilized soldiers in the agricultural regions along the Parapiti River. Ascension argued that this was a ruse to keep the veterans near the Chaco and that the release of all the war prisoners would be presenting to Bolivia a new army of Chaco veterans. Another problem for the Conference arose from the fact that Paraguay refused to entertain Bolivia's as-

pirations for a port on the upper Paraguay River. Finally, Paraguay remained adamant in refusing to include in arbitration discussions the Chaco territory awarded her by President Hayes in the Argentina-Paraguay dispute, the zones in the Chaco colonized or populated by Paraguay, and the regions incorporated in Paraguay's political and administrative organization. Meanwhile, however, up to August 17, Bolivia had demobilized 18,815 men and Paraguay 30,419.

**Australia's New Governor.**—Sir Alexander Hore-Ruthven was appointed, at the request of Premier Joseph Lyons, to succeed to the post of Governor General held by Sir Isaac Alfred Isaacs, who had reached his eightieth year. Sir Alexander's appointment was a tribute to his achievements as Governor, first of South Australia and then of New South Wales. Premier Lyons reported, after his visit to the United States, that he had prepared the way for sending a trade and good-will mission to this country, for the purpose of seeking increased markets for Australian exports.

**Problems in China.**—An Associated Press dispatch on August 22 from Nanking reported that a serious Chinese Government crisis was averted when Premier Wang Ching-wei, who had tendered his resignation as Premier and Foreign Minister earlier in the month on the score of ill-health, withdrew it at a meeting of the Central Executive Committee. It was supposed that he would retain both chairmanship of the Executive Council and the Foreign Ministry post. The Premier's resignation had been followed by several others in the Cabinet and it was feared that many changes at this time might revive the question of the Canton-Nanking rivalry. Meanwhile renewed activities of Chinese bandits brought protests to the Chinese Government from both London and Tokyo.

**Prospective Naval Conference.**—Great Britain was reported to have issued circulars to the United States, Japan, France, and Italy seeking views as to the possibility of holding a naval conference in London in October. No formal invitation, however, was sent to any of the Governments named; but London was understood to be eager to complete arrangements for the conference as early as possible. The purpose of the conference would be that of extending and perpetuating in some form the agreements reached and ratified in the previous conferences held at Washington and London; the treaties there signed expire at the end of 1936. The United States, unofficially, signified its intention to participate in the conference proposed. Japan indicated that it would require a new basis for agreement on naval armament, and would demand a species of equality. Previous to the conference, however, Great Britain must settle bi-laterally the differences with France and Italy consequent upon the Anglo-German naval treaty concluded in June.

**Canadian General Elections.**—At the dissolution of Parliament on August 14, announcement was made that

the general elections would be held on Monday, October 14, and not on September 30, as previously determined. Four new Ministers were, at the same time, appointed by Prime Minister Bennett to fill offices vacated recently by retirements and advancements. For some time past, the Bennett Government was apparently losing in popularity and the Opposition under Mackenzie King issued optimistic reports as to its increasing strength. Both the major parties launched a series of pre-election campaigns, and Mr. Bennett undertook, as last year, a series of radio broadcasts.

**Colombia Cabinet Shake-up.**—Consequent on the the approval by Congress of the Rio de Janeiro pact settling the difficulties between Colombia and Peru over the Amazon River port of Letitia, a special cable to the *New York Times*, announced several Cabinet changes. Of these the most important was the rumored resignation of former-President Olaya Herrera as Foreign Minister; it was thought he would be made Ambassador to the Vatican State. It was also reported that both Minister of War Marco Auli and the Minister of Agriculture and Commerce, Dr. Guillermo Londono Mejia, would resign, the former because of ill-health, the latter on account of differences with the Coffee Growers Federation control of which he wished the Government to assume.

**Soviet Crops and Science.**—The Moscow press predicted the harvesting of a bumper grain crop for this year of 100,000,000 to 110,000,000 tons, fifteen to twenty per cent higher than the bumper crop of 1933. Great success was said to have been achieved where the State plan was strictly followed, especially in the Crimea. The main difficulty was the widespread unwillingness of the population to make use of mechanized apparatus, such as combines. Kulak "combinephobia" was singled out for reprobation. Enthusiasm continued over the developments of the world congress of physiologists in Moscow. Some 250,000 of Soviet youth were said to be devoting themselves to scientific research, which the Government was encouraging as a substitute for religion.

Three weeks ago we printed an article showing how in Rome laymen are being formed in theology. Next week, Francis E. McMahon will follow this article up with another showing why this development is necessary in our own country. His article will be "Laymen and Theology."

J. Desmond Gleeson, one of the G. K. Chesterton group in England, will contribute a thoughtful paper on "The Return of the Heathen," with especial reference to Germany.

How Catholic priests all over the world have taken a foremost place in the science of anthropology will be told in "Catholic Scholars and the Science of Man," by Albert Muntzsch.

One of the articles announced here last week, "Mrs. Bradley Shows Them Up," was unavoidably held over to next week.